FEBRUARY 1973 FATE TRUE STORIES OF THE STRANGE AND UNKNOWN Vol. 26 - No. 2 Issue 275

# FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

February 1973, 50¢

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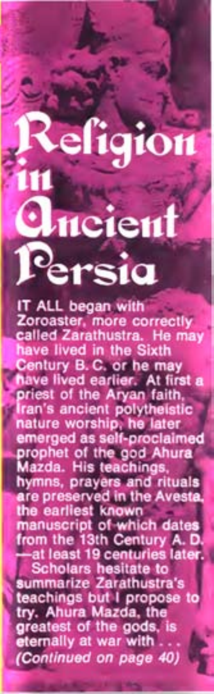

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# *I See by the Papers*

Curtis Fuller

**QUOTE OF THE MONTH**

*Research is the invasion of the unknown. One may traverse previously mapped territory, planning one's course in some detail until one reaches the border of terra incognita. At this boundary, there must be an abrupt change in strategy. The jungle is dense, perception is limited. One cannot know where one will be a day hence; one cannot be certain of either distance to be covered or direction to be taken. In short, one cannot plan. The best one can do is prepare for contingencies.*

—DeWitt Stetten, Jr.
Editorial in *Science*
August 18, 1972

THE TOPIC this month is astrology. We do not know much about astrology nor have we ever been drawn to it particularly. Perhaps it always has made us somewhat uneasy. This was true even when we were publishing Winifred Temmes' excellent monthly astrology column—excellent, that is, as such monthly coverages can be.

We finally ceased publication of Winifred Temmes' column because she felt and we felt that individual horoscopes may have value but the daily, weekly and monthly generalized horoscope columns are of little or no value, that it is not valid to go from the general to the particular, that the general advice of an astrology column cannot apply accurately to specific individuals.

In reviewing the claims of astrology, however, I admit to mixed feelings. On the one hand I never have been able to accept the concept that the minute of a child's birth can have overwhelming influence on its life. What happens to babies whose birth is Caesarean or hastened by drugs or accidents? What happens when chance intervenes to hasten or delay a birth? And why is it so important anyway?

On the other hand I respect the research which seems to support many of the claims of astrology—particularly the research of

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### SKEPTICAL BELIEVER

I AM NOT alone in my ambivalent attitude toward astrology. Sydney J. Harris, the newspaper columnist, recently referred to himself as "skeptical believer," hanging loose on both sides of the question.

"I am at the same time a skeptic," writes Harris, "because I am equally convinced that astrology, as understood and practiced today, is as far from the essential truth of the matter as ancient astrology was from Renaissance astronomy, or medieval alchemy was from modern chemistry."

Harris believes that in some unknown way "... the life of the electron is related to the life of the person, and that each of us is the result of a confluence of factors, from the genetic to the cosmological, that we have scarcely begun to comprehend." And he is repelled by the multitude of quacks and opportunists who are exploiting astrology, giving advice on which is the best way to blow your nose, to bet on the horses or to stay at home because it is dangerous to go to work. If astrology is really a science, he says, it should have a greater purpose than


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ignoramus, melodramatic pandering to our hopes and fears.

"As commonly practiced today, astrology offers the worst of both worlds — bogus science and shallow philosophy," Harris concludes.

WHERE WE STAND

CERTAINLY we are not as skeptical as Syd Harris. Our long association with Fate Magazine has taught us almost anything is possible — we have learned to believe everything and nothing because all answers to scientific questions are provisional only. But we always founder on astrology's insistence that a few days, hours or minutes are all-critical.

We do believe that broad cosmic forces are sweeping across the earth in varying rhythms and affecting us tremendously — in general terms. But these rhythms are not short-term and their effects probably are not as specific as astrologers claim. We also believe there well may be cosmic rhythms astrologers and other scientists do not yet recognize and that these rhythms may be responsible for important effects not yet credited.

THE SANDIA REPORT

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Albuquerque, N. Mex., some months ago published a report titled "Intriguing Accident Patterns Plotted Against a Background of Natural Environment Features" which suggests that accident rates and other aspects of human behavior probably are influenced by such natural phenomena as the moon's phases and solar cycles.

Sandia scientists used a computer to analyze thousands of accidents occurring in their laboratories over a 20-year period. They plotted injuries against the phases of the moon and against the sun's rotational cycle. Their findings include the following:

• Accidents tended to peak when the new moon is at apogee—farthest from the earth.

• Accidents tended to peak during the moon phase similar to that which existed when the person involved was born or 180° away from that under which he was born.

• During the sun's rotation there is a 27-day cycle of disturbances in the earth's magnetic field. Sandia accidents tended to peak during the first seven days, the 13th, 14th, 20th and 25th days of each 27-day cycle.

• There was a positive correlation of accidents and sunspot activity which peaks on an average of every 11 years. Such a

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peak occurred, for example, in 1968 and 1969.

• Readings of the magnetic field in the Albuquerque area showed that variations in the magnetic field strength seem to correspond to increases and declines in the accident rate.

• Most accidents seemed to occur when the barometer was rising or falling sharply.

This is fascinating — although the Sandia researchers caution us their results are only preliminary. And does it have anything to do with astrology? Probably yes, if we conceive of astrology as describing a general influence of cosmic forces on human behavior reflected in broad rhythms. Probably no, if we conceive of astrology as describing a specific influence of cosmic forces on individuals in particular ways and on specific days.

The differences are clear. On the one hand we are talking about biological rhythms (biorhythms) caused by cosmic forces, all of which may not be identified. On the other we are talking about the influence of the planets on your life and my life in a particular way on a particular day.

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It was not a matter of serious concern anywhere in the world until the 1930's, Snyder says, but on meager evidence of its toxicity the Bureau of Narcotics promoted severe legal restrictions on its use. The Marijuana Tax Act of 1937 was so severe it ended the medical use of marijuana in this country and probably throughout the world. And he believes it led directly to the "drug problem" society faces today. Snyder commends the few voices who spoke out against this law at the time it was passed. They predicted exactly what has happened as a result of its passage.

∞

### PARADOX

IT IS A paradox that in the same month Harlow Shapley died, Capt. Edgar D. Mitchell resigned as an astronaut so that he might study "the psychic potential of man and other forms of life."

Harlow Shapley, director of the Harvard Observatory for 30 years, died in Boulder, Colo., on October 20, 1972, at the age of 86

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A series of fossilized amphibian footprints found in a gorge in southeastern Australia are the oldest tracks ever discovered. Dr. [illegible] Wakefield, who found them, believes they are 350 million years old. Maker of the prints probably resembled Ichthyostega, a three-foot-long amphibian whose bones are found in beds of a similar age in Greenland. (UPI Photo)

He was an internationally-known astronomer who concluded that probably 100 million other planets in space are suitable for higher forms of life. Yet, taking a purely mechanical view of the universe, he participated in the persecution of Immanuel Velikovsky and disbelieved in the psychic.

In contrast, Edgar Mitchell has done more than peer into space through a telescope. He has been there: he has walked the surface of the moon. It is significant, we believe, that an astronaut should decide to devote his life to investigating the psychic potential of life because he finds this pursuit more exciting than astronautics.

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### RETARDED GENIUSES?

A PROFESSOR of neurology at the University of Virginia has found that some severely re-

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today, of course, involves alcohol. How many thousands of deaths can be attributed directly to alcohol? How many tens of thousands of traffic deaths are caused indirectly by alcohol? How many hundreds of thousands of lives are ruined and homes broken? The answers to these questions probably never will be known.

It always has seemed strange to me, therefore, that we have such stringent laws against marijuana, a more innocuous drug than alcohol. In states such as Texas a marijuana smoker can be sentenced to years in jail and is certain to draw a stiffer penalty than a drunk driver who runs down a pedestrian.

Our present attitudes — which reflect puritanical viewpoints of incredible rigidity and righteousness — are discussed in a book by Solomon H. Snyder, *Uses of Marijuana*, published by Oxford University Press.

Snyder reports that the Indian Hemp Commission in 1893 and the LaGuardia Commission in 1939 both tended to exonerate marijuana as a producer of adverse effects. Snyder reviews 22 studies of marijuana use and concludes that "moderate social use of marijuana corresponding to the American habit of social drinking is unlikely to have grave harmful consequences."

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tarded children can teach themselves to read. Dr. F. E. Dreifuss told National News Service that over the past four years he has discovered 13 children, 12 boys and a girl, aged from five to nine years, who have taught themselves to read despite having I.Q.'s of 46 to 78 and being so severely retarded they cannot talk intelligibly. Furthermore, some of these children learned to recognize printed words when they were only three years old. Dr. Dreifuss and his colleague Dr. Charles Mahegan refer to this condition as hyperlexia or "excessive reading ability." They speculate that hyperlexia may be common among retarded children as they found all 13 in a single state "without really looking for them."

The children share the compulsion to seize upon whatever reading material is available—news magazines, textbooks, calendars, even history journals—and recite aloud "in a compulsive ritualistic fashion accompanied by to-and-fro rocking movements." They often understand little of what they are reciting but inexplicably pause at commas and stop at periods. Unlike children of genius mentality who also learn to read very early, hyperlexic children communicate poorly and lag far behind normal children in motor devel-

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spaces. Dr. Dreifuss considers hyperlexia an extraordinary medical phenomenon that is "completely unexplained."

The Virginia neurologist did not mention the so-called "idiot savants" who, although severely retarded, perform complex mathematical feats or name the day of the week when given any calendar date over centuries. This appears to be yet another variety of unusual mental ability possessed by persons of low intelligence.

∞

### RED MAN'S MEDICINE

SOME YEARS ago Joseph Logan who lives on Ontario's Ohsweken Indian Reservation went to a local non-Indian doctor for a routine physical examination. The doctor told Joe that his X-ray showed spots on the lungs which probably were tubercular and advised a long sanitarium rest. Logan told the doctor he would think it over and come back later for another X-ray.

Several months later Logan did return for the X-ray and the doctor was surprised to find at that time that Joe's lungs were clear. Today Logan, 86, has no sign of tuberculosis.

The Indians were not surprised at Logan's cure for Joseph Logan, one of 30 council members in Canada's Six Nation Indian

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Confederacy, is a widely respected shaman and healer. He claims to have cured cancer, tuberculosis, ulcers, kidney trouble, arthritis and many other diseases.

In a recent interview Logan said Indians believe that "nature provides all cures for all illnesses . . . God would not put man on earth without such cures."

This undoubtedly accounts for their widespread interest in native plant remedies.

∞

## CALIFORNIA UFO

A BRIEF article in the San Bernardino Sun-Telegram last June quoted Gary Conley and Randolph Wageman of George Air Force Base as saying they watched a "bright orange object," as big as 272 feet in diameter, as it sank behind a building on the base. One might expect public reaction to such a UFO report by the air force, which officially disbelieves in such things, but the angry letters that came in to the newspaper referred mainly to the comment that the "sighting apparently went unobserved by anyone else."

This obviously was not the case. Darrell Totten of Highland, Calif., pointed out that on Sunday, June 18, all three members

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of his party saw a circular UFO that changed color from blue to orange as it changed altitude. When they stopped at the scene of a minor accident on the road to Barstow they found more than 30 other persons watching the same thing. In fact, the accident had occurred when a nine-year-old girl, frightened by the UFO, grabbed her father who was driving and their pickup camper veered off the road into the ditch.

The child and her 11-year-old sister were nearly hysterical with terror because the UFO, making a strange whirring sound, repeatedly had descended "almost on top" of their campsite for more than three hours on Saturday evening and now was continuing to harass them.

Tatum said that although he heard no sound louder than a vacuum cleaner, the UFO did dive-bomb the family several times while he was helping them get their vehicle back on the road.

When the girls' father had related his story to a deputy sheriff earlier Sunday afternoon, before the accident, he was told the family "were imagining things."

The reason for the UFO harassment of the family was as mysterious as its appearance.

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HUT WALLACE of Elberton, Ga., still is trying to figure out where all that string came from and what held it up in the air. Wallace first noticed the mysterious strand as he sat on his porch last June 11 watching the sunrise. The shining line stretched up into the air as far as he could see to the east and out behind his home to the west like an endless kite string. But there was no kite nor anything else in sight to hold it up. Hut phoned his friend Herbert Wilson, a newsman with the *Atlanta Journal-Constitution*. Wilson saw the line shining in the early morning sun but could not explain it either.

During the day Hut's son-in-law Eddie Boswell climbed on top of the roof of the Wallace home and managed to grab the line at its lowest point. He pulled in yards and yards of it. The material from the west was a shiny white string while that to the east resembled green fishing line. But there was still nothing to explain what held the line up in the air.

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## EXPLOSIVE GOOSE

EARLY LAST June Mrs. Al Stewart of Sheridan, Calif., called the sheriff's office in nearby Auburn to tell an unlikely story. A wild gray goose she had been feeding inexplicably exploded while flying about 30 feet above the ground, she said. Feathers and down were scattered around and the body fell onto a plowed field next to her garden.

Investigating officer Norman Karde drove out to Mrs. Stewart's home, examined the goose and determined the bird had not been shot. He theorized that perhaps the goose had swallowed a dynamite blasting cap and somehow the substance was set off. Newsmen were skeptical of Karde's report but he remained firm in his opinion that somehow the goose actually had exploded in midair.

## ANCIENT AVIATION

A 2,000-YEAR OLD model glider in the Cairo Museum may be evidence that the ancient Egyptians had rudimentary aeronautics, reports Michael Frenchman in *The London Times*. Dr. Khalil Messiha, 48, an erstwhile fine arts student and engraver and now a medical doctor engaged in research into ancient Egyptian science and technology,


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F. W. H. MYERS, the famed psychic researcher, wrote:

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was rummaging through a box of bird models in the museum in 1969 when he came across the sycamore wood model with its seven-inch wingspan. While typical Egyptian bird models have fittings for legs and often appear half-human Dr. Messiha's find has no legs and closely resembles a dihedral monoplane such as the American Lockheed Hercules transport plane. These bird models were found in 1898 at Saqqara near ancient Memphis.

Seen from the front the aerofoil-shaped wings droop slightly. The fuselage is heart-shaped in section and assumes a compressed ellipse near the tail. At the end of the fuselage is a vertical fin with a groove below for a missing horizontal tail plane. Dr. Messiha points out that no Egyptian bird sports such a "rudder." His brother Georgeis Messiha, a flight engineer, explains that the aerofoil shape of the body lessens drag and was rediscovered in modern times only after years of aeronautical research.

Dr. Messiha insists ancient Egyptians made models only of contemporary objects that actually existed. Thus he feels certain the ancient Egyptians must have been experimenting with full-size gliders. He plans further excavations at Saqqara hoping to find additional evidence of aviation in ancient Egypt.

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INSTANT SWIMMER

SEVEN-YEAR-OLD Douglas Wood of Fort Worth, Tex., never learned to swim. But last April while their mother, Mrs. James Wood, was on the telephone Douglas and his sister Vicky went to play beside the apartment house swimming pool. Suddenly Douglas screamed that four-year-old Vicky had fallen into the pool. Mrs. Wood was frantic because she could not swim either. They could see the girl on the bottom of the pool through nine feet of water.

"Momma, I'll get her," the boy said and jumped in before his mother could stop him. Kicking his legs like a frog young Douglas swam to the bottom and grabbed his sister's hand. They both drifted to the surface and Mrs. Wood hauled them out of the pool.

"It was a miracle," she exclaimed. "The boy cannot swim at all."

SPOOKING THE BIRDS

THOMAS A. Johnson tells this story in the September 16, 1972, *New York Times*. He had been touring Nigeria to report on the accomplishments of a team of agricultural experts from the United States Agency for International Development who had been teaching African farm



workers on state experimental farms how to grow rice more efficiently. They also had been testing strains and crossing locally grown rice with the new "miracle rice," IR-20.

In Oshogbo, Nigeria, Johnson watched a flock of weaverbirds swooping down toward 30 acres of upland rice. Suddenly they wheeled, gained altitude and flew away. Robert A. Wesselman, who heads the American team, told Johnson, "It happens every time I've watched. They just don't come down."

Weaverbirds are the scourge of Nigerian rice fields in the last two weeks of the harvest. The Nigerians believe the birds aren't coming down because a witch doctor put a magical spell on the field. The native farm workers drew up a contract with the witch doctor to cover the crucial last weeks before harvesting.

Wesselman told Johnson that the witch doctor's work was done on a dark night and that he was cautioned against touching the rice and so breaking the spell.

So, in the midst of one of the most scientific agricultural programs of the day, juju is keeping the birds away. "I don't know what happened to the field," Wesselman says. "All I know is that the birds don't come down." —*Curtis Fuller*.

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**Imperishable words of a great king and his powerful priest record that codification of Zoroastrianism began in the Sasanian Period.**

THE RELIGION which we in the West call Zoroastrianism has taken an even greater variety of forms down through the centuries than has Buddhism, which it rivals in age. Scholars who have studied Zoroastrianism for years point out gaps in their knowledge which they despair of filling — ever.

# Religion in ancient PERSIA

By Donald N. Wilber

It all began with Zoroaster, more correctly called Zarathustra. He may have lived in the Sixth Century B.C., or he may have lived earlier. He is believed to have been active on the eastern edge of the Iranian plateau. At first a priest of the Aryan faith, Iran's ancient polytheistic nature worship, he later emerged in a new role, that of self-proclaimed prophet of the god Ahura Mazda. His teachings, hymns, prayers and rituals are preserved in the *Avesta*, so called after the language in which they were written, but the paradoxical truth is that the earliest known manuscript of the *Avesta* dates from the 13th Century A.D. — at least 19 centuries later.

Portrait of priest Kartir next to one of his inscriptions is found at the site called Naqsh-i-Rajab. (Photo courtesy of the Smithsonian Institution, Freer Gallery of Art)

Scholars hesitate to summarize Zarathustra's teachings in a few words but I propose to try. Ahura Mazda, the greatest of the gods, god of light and truth and good deeds, is eternally at war with Ahriman, the god of darkness and evil, and with his devs (demons). Once aware of the teachings of Zarathustra, among them that fire and water are sacred and may not be defiled, man is free to choose between good and evil.

The rulers and the people of the Achaemenid empire, established in 550 B.C., worshiped Ahura Mazda before fire altars. Their priests were the magi, an hereditary priestly class among the Medes who, with the Persians, formed the backbone of the empire. In the inscriptions of this period Zarathustra's name does not appear.

This vast empire ended in flames when Alexander the Great burned Parsa,* known to the West as Persepolis, in 330

*See "Parsa: Seat of the Achaemenid Kings" by Donald N. Wilber, May 19[illegible] Fash.

Ka'ba-i-Zardusht (Shrine of Zarathustra) appears in Iran Ministry of Information photo taken at Naqsh-i-Rustam. Also shown are two of the Achaemenid tombs which have rock-cut Sasanian reliefs below them.

B.C. Iran then came within the Seleucid kingdom established by one of the generals of Alexander the Great. It was overthrown by the Parthians, an Iranian tribe, whose hold over the region lasted for several centuries. The Parthians continued to worship Ahura Mazda at fire altars.

In their turn the Parthians were defeated by Ardashir I who founded the Sasanian empire in 224 A.D. The Sasanians also were an Iranian tribe, long settled in the area of Parsa, and their rulers considered themselves the heirs of the Achaemenids, both as legitimate rulers of Iran and in the realm of religion. They erected fire temples throughout the land and fire altars were depicted on the coins of the kings. Attempts were made to codify the faith and its rituals became somewhat better organized — but again, the name Zarathustra does not appear in inscriptions. During this period the religion was called Mazdaism.

On one rock-cut relief at Naqsh-i-Rustam, Shapur I commemorates his victories over Roman emperor Valerian and Philip, king of Arabs. (Courtesy Herzfeld Archives, Freer Gallery of Art)

A fire temple in northeastern Iran is viewed from a nearby masonry platform. Ancient construction indicates open fires burned on these heights so that flames were visible to citizens throughout empire. (Donald N. Wilber photo)

Early in the Seventh Century A.D. the Sasanian empire was brought to an end by armies who swept up from the Arabian peninsula carrying prophet Mohammad's message about the new religion called Islam. In a relatively short time most of the inhabitants of the plateau were converted to Islam.

Nevertheless, Mazdaism survived in Iran. The town of Yazd remains a stronghold of the faith to this day. But large numbers of Zoroastrians emigrated to Karachi, Bombay and Calcutta, where they became known as Parsis,

Typical fire temple has square chamber entered through four arches and crowned by dome. Encircling corridor, now vanished, kept fire from being seen by passersby. (Donald N. Wilber photo)

having come from Parsa (or Pars, its later name). The inhabitants of these surviving enclaves properly may be called Zoroastrians, since they rely on the Avesta while continuing the worship of fire. (See "Paranormal Foundations of Zoroastrianism" by Marcus Bach, November 1966 Fate.)

In impressive Sasanian relief at Bishapur, Ahura Mazda invests Varahran II with the royal diadem. (Courtesy Herzfeld Archives, Freer Gallery of Art)

MUCH OF the information about the religion of the Sasanians comes from the works of early Arab historians who had access to Sasanian writings

Varahran II kills two lions. The second figure behind him is his queen and the third well may be Kartir, for whom the scene is one of Kartir's four inscriptions. (Courtesy Herzfeld Archives, Freer Gallery of Art)

which now are lost. Fortunately certain rock-cut inscriptions* have survived and give firsthand information about Mazdaism in the words of a king and priest.

The king is Shapur I, son of Ardashir I, who ruled from 241 to 272 A.D. He was succeeded by a son, Hormizd Ardashir, who ruled for less than a year, then by another son, Varahran I (273 to 276 A.D.), who was followed by his own son, Varahran II (276 to 293 A.D.).

The priest, Kartir, first active under Ardashir I, became steadily more influential during the

*These lengthy, [illegible] inscriptions have been studied by numerous scholars and described [illegible]. We will concern ourselves only with those passages which are pertinent to Mazdaism.

reigns of the successive short-lived rulers.

The tombs of the four Achaemenid rulers were carved into the face of a sheer cliff a few miles from Parsa at a site called Naqsh-e-Rustam. On the surfaces below them are several rock-carved scenes depicting rulers of the Sasanian period. Some distance in front of this cliff stands a stone masonry structure which the Muslims called the Ka'ba-i-Zardusht or Shrine of Zarathustra. Certainly it was erected in Achaemenid times but its purpose remains a mystery. We do not know whether it was a place of worship, a tomb or a storehouse for royal and religious archives.

The base of the structure had been buried for many centuries when, in 1936, an expedition from the Oriental Institute of the University of Chicago cleared away the debris and found Shapur I's and Kartir's inscriptions.

Shapur I's inscription was cut into the stone blocks in three languages: Middle Persian, Parthian and Greek. The following excerpts are from the translation of the Parthian text:

"I am the Mazda-worshiping divinity Shapur, king of kings of Aryans (Iranians) and non-Aryans, who is of the stock of the gods. . . ." (He then lists the many lands of his empire and describes in detail his successful campaigns against Roman armies in Mesopotamia, Armenia and Syria.)

"And in view of the fact that . . . by the help of the gods we have attacked and taken so many lands, therefore we too in land upon land have established many Varahran fires and have conferred benefices upon many magi-men, and have made great the gods' worship. And here, also, by the inscription we founded one fire, Good Fame of Shapur by name, for our memory and name perservation; one fire, Good Fame of Abic-Anahid by name, for the queen of queens, our daughter's memory. . . ." (He also names fires dedicated to those of his sons.)

"And that which to these fires we have donated and as a custom have established, this also upon the imperial budget is written. And of those 1,000 yearling lambs . . . which by us to these fires are donated, we command as follows: Let it be performed for our memory, day by day, one yearling lamb, bread and wine . . . ." (The inscription then lists by name many individuals — kings, queens, nobles and courtiers — to whom the remaining lambs, along with bread and wine were to be offered.) "May he also, whoever shall be after



us and shall have become fortunate, in the gods' affairs be diligent, in order that the gods may be a help to him. . . ."

Since so few royal carved inscriptions of the Sasanian period have survived, it is most remarkable that four inscriptions in Middle Persian dictated by the priest Kartir to his scribes have come down to us — and that he is mentioned in still another inscription. It is even more astonishing that his portrait, carved in stone, also remains.

Kartir's inscription on the Ka'ba-i-Zardusht was carved during the reign of Varahran II:

"And I, Kartir, the master priest, having proven of good service to the gods and Shapur, king of kings, of good service and disposition, my position did (he) make in matters of divine services at court and in kingdom after kingdom, place after place, throughout the whole empire, in the priestly estate independent and powerful. And by the command of Shapur . . . many divine services in magnificence and many Varahran fires were established and many high priests became happy and prosperous, and many fires and priests were imperially installed. And Ahura Mazda and the gods attained great profit, while for Ahriman and the demons great insecurity ensued. And for these many fires and services which are in the writing* my position in the following manner Shapur, king of kings, to the heir apparent a testamentary instruction made: 'Your foundation (of religion) let this house (the Ka'ba-i-Zardusht) become, and as you may know, that for the gods and us was well done, so let it be done.' And in imperial documents and records, in those this is so set down in writing: 'Kartir, the teaching priest.' And then Shapur, king of kings, to the deities' throne passed on.

"And Hormazd, king of kings, his son, rose over the empire. And upon me . . . unaltered rules and vesture . . . and for me he created the title, 'Kartir, Ahura Mazda's master magus,' . . . and then (he) to the deities' throne passed on.

"And Varahran (I), king of kings . . . and brother of Hormazd, rose over the empire. And me Varahran, also, held in high honor and dignity . . . and then Varahran, king of kings, to the deities' throne passed on.

"And Varahran (II), king of kings, son of Varahran (I), who in the empire is devout and sincere and faithful and well behaved and beneficent, rose over

*He refers to the inscription of Shapur I which is above his own.

the empire. And by the grace of Ahura Mazda and the gods and for his own soul's sake my position in the empire he made of superior rank and dignity, and he conferred upon me the rank and dignity of the nobles . . . and he made me for the whole empire master magus and judge, and he made me master of ceremonies at the Stakhr fire of Ardashir's Anahit and Anahit, the Lady. And there was created for me the title, 'Kartir, Varahran's soul savior, Ahura Mazda's master magus.'

"And in kingdom after kingdom and place after place throughout the whole empire the services of Ahura Mazda and the gods became superior . . . and the gods and water and fire and small cattle* in the empire attained great satisfaction, while Ahriman and the demons from the empire departed . . . . And Jews, Brahmins (Brahmans), Nazarenes (?), Christians, Muktak (?) and Zandiks (?) in the empire became smitten. . . .

"And by me many fires and magi in the empire of Iran were made prosperous. And by me also for the territory of non-Iranian fires and magi were established. . . ." (He then gives the sites of these fires outside Iran: Antioch, Tarsus, Cilicia, Armenia, Georgia, etc.)

*Cattle were venerated.

"And by me . . . the magi who were correct within the empire were made prominent and revered, while heretical and unstable men (among the magi) who did not observe orders, these by me with corporal punishment were smitten, and by me they were rebuked and made of good order. And by the provision of the gods and the king of kings and by my efforts many fires of Varahran were established, and many kin marriages were made. . . . And many had these come to be who held the doctrines of the demons, and they by my efforts forsook those doctrines of the demons and by them the doctrines of the gods were received."

The awkwardness of the translation of this inscription is not the fault of the translator; it is due to the imperfections of the Middle Persian language. This difficulty is even more pronounced in the next inscription we shall consider.

Not far from Naqsh-i-Rustam is a cliff site known as Naqsh-i-Rajab which bears carved scenes showing two of the Sasanian rulers. Below one of them is another of Kartir's inscriptions accompanied by his conventionalized portrait. This one is less a recital of his specific actions than a summary of some of his



basic religious beliefs as this brief excerpt demonstrates:

"There is a heaven and there is a hell. And whoever is a well-doer, that one straight to heaven shall go. And whoever is a sinner, that one shall be cast down to hell."

* * *

WHAT CONCLUSIONS may we draw from these inscriptions? While Shapur I worshiped the god Ahura Mazda, we learn that he himself, along with other members of the dynasty, also were gods. Another ruler of this line, Shapur II, called himself "partner of the stars, brother of the sun and the moon." It may be that the Sasanians saw the heavenly bodies as second in line of descent from Ahura Mazda.

Shapur I lists a number of Varahran fires established in lands conquered by the Sasanians and records fires of Good Fame established at home, specifying that each one should be supplied with lambs, bread and wine.

Kartir writes that many Varahran fires were established, as well as many other fires. What is the significance of these fires?

The fire temples founded by the kings were imposing structures and several still survive. Kartir, in writing about "many fires," refers to the smaller fire temples scattered in great numbers throughout the more fertile farming areas of the Sasanian homeland as places of worship for the ordinary people. The ruins of scores of these still exist, also. Each fire temple housed an eternally-burning flame within a square chamber which could be entered through four arched openings and which was covered by a dome. Masonry platforms were built on the heights above many of these temples and scholars are certain open fires were lighted on these heights during religious festivals. Each open fire was visible from two others so that the flames were visible to citizens throughout the empire.

The inscriptions of Kartir concern his life in the service of Ahura Mazda — from his status of simple priest to the most powerful in the hierarchy. With good reason he was pleased with himself. Kartir records a number of specific goals which he always kept in mind. First, he provided the priests who serviced the fires established by the kings. Second, he supervised the local fires in Iran, giving the shrines prosperity. Third, he worked long and hard to establish the correct, orthodox form of Mazdaism. He punished priests who deviated from what he considered correct behavior, convincing them of their errors. In so doing he un-

demolished the power of Ahriman and his demons. His references to heaven and hell indicate he well may have codified the articles of Mazdaism. Fourth, he was relentless in pursuit of the followers of other religions and of heretics within Mazdaism.

It is clear that the Sasanian king-gods owed their thrones to Ahura Mazda. Rock-cut reliefs depict the investiture of several of the kings, showing Ahura Mazda extending the royal diadem with its fluttering ribbons.

But who were the lesser gods? After Ahura Mazda the most revered were Anahit, or Anahita, and Mithra. They had enjoyed high favor since Achaemenid times; in an inscription of Artaxerxes II at Persia he appeals to Ahura Mazda, Anahita and Mithra.

Anahita was the goddess of fertility and of water, which like fire was a sacred element. She is titled "the Lady" on Kartir's inscription on the Ka'ba-i-Zardusht and excavations at two sites in Iran have disclosed what are believed to have been water temples dedicated to Anahita.

Mithra was the sun god and from his worship sprang a cult which was popular among the Roman soldiers in Syria.

It seems possible Kartir deliberately discouraged the worship of Anahita and Mithra because it was not until long after his death that rock carvings were made showing Anahita, rather than Ahura Mazda, offering the royal diadem to a king.

We know how Kartir dealt with one challenge to orthodox Mazdaism from sources other than the inscriptions. During the reign of Shapur I a prophet named Mani found favor with the ruler. Mani revealed a new universal religion called Manichaeism which was to include in its fold all races and conditions of men. Its complicated doctrines were influenced by Iranian cults and by Buddhism and Christianity. In the reign of Varahran I, Kartir accused Mani of heresy and the great priest himself presided at the trial in which Mani was condemned to death.

The wording of Kartir's inscriptions shows clearly that he was writing for the future. His expectation was fulfilled 1800 years later when scholars read his enlightening words on the religion of the Sasanians.

The inscriptions of Shapur I and Kartir tell us the amorphous character of the religion and rituals of the Achaemenids was clarified in Sasanian times. The evolution of Zoroastrianism as an organized religion — resembling to some degree its modern form — began in the Sasanian period of Persian history.

# A Nightmare and its STARTLING AFTERMATH

**The rickety old bridge and the white sign struck terror in our hearts as we recalled the end of Frances' dream.**

By Marian Bee

FROM 1962 to May 1969 I ran a dry goods store in the town of Lumberton in southern Mississippi. I carried a large stock of shoes, clothing and other merchandise. I had made an excellent deal with a factory in nearby Hattiesburg to pick up their discards about once a month. These included beautifully tailored pants, both slacks and work clothing, and a fine grade of men's pajamas. I purchased them at a nominal price and the merchandise was seldom damaged beyond ripped seams or broken zippers which were easily repaired. Under the terms of our contract I had to take everything they had on hand every time and often this ran into hundreds of pairs of pants and pajamas. But I soon found a ready market for the excess goods, wholesaling them to other stores in Alabama and Louisiana as well as Mississippi.

While several part-time helpers ran the store my excellent clerk and neighbor, Frances Ladner, accompanied me when I made deliveries. Mrs. Ladner was a woman of depth and ability and also a very psychic person whose predictions I had come to depend on.

One December morning in 1966 we had some deliveries to make in Louisiana and when I picked up Frances I noticed she seemed upset. I found she was strangely disturbed by a nightmare she had had the night before. "It was more like reality than a dream. It was like a look into the future," she said and proceeded to relate her dream.

* * *

IN THE dream we had started early on a bright cold winter

morning and were headed south and east into Alabama to deliver an order for two very good customers. We stopped just over the Alabama line and left a load of corduroys at the store of a regular customer. Our next stop was about 20 miles farther on where two elderly ladies who ran a small store took the remaining merchandise, some dress slacks and pajamas.

Just before noon, the dream continued, we decided to have lunch and do a little shopping before returning home. We cut across a gravel road to get back on the highway and noticed above us a round silvery disc that we took to be a flying saucer. It rose slowly then suddenly disappeared. The afternoon passed and an early winter darkness fell swiftly. Suddenly we seemed to be traveling on an unfamiliar road. Red clay banks hemmed us in as we frantically searched for a familiar road sign or anything that might tell us where we were. Quite abruptly we came to a high wooden bridge which looked too old and dilapidated to be safe. Somewhere far below we knew a wide stream flowed. I hesitated to drive across this bridge but Frances urged me on. Once safely across we rounded a sharp curve and came upon a white sign which pointed left down a narrow dirt road. At the corner on top of a hill stood an old weatherbeaten house set well back from the road. We hesitated a moment, then made a left turn and now found ourselves on a far worse road than the one we just had left. We came to another very narrow bridge. Even in the darkness we somehow knew there was no water under it, just planks and pieces of old wood and debris. Suddenly two huge headlights were bearing down on us. What happened in the dream just then was unclear but somehow I was lying face down in the road and Frances knew I was dead. She screamed as some men from the other vehicle dragged her away. She woke up screaming.

* * *

FOR WEEKS the dream remained vivid in Frances' memory. She was convinced we actually were slated for this terrible adventure and that her dream was a warning. She steadfastly refused to cross the state line into the lower section of Alabama. Some of my best customers were there and the loss of business hurt but Frances was adamant. She would go anywhere in Mississippi or Louisiana or upper Alabama. Once after several months we stopped at a store just above Lauderdale, Miss., close to the Alabama line. As we got back into the car she gave me an odd look. "You know," she said, "we are very close to that awful place in my dream. Let's get out of here fast."



In the weeks that followed I tried to point out there couldn't be any danger. We always traveled main roads, usually reached home before dark and could not possibly get lost on a country road as we had in her dream. But Frances was positive the experience would become reality if we ever ventured into lower Alabama.

Many months passed and gradually she talked less about her nightmare until both of us had all but forgotten it. December 1967 came and I was eagerly looking forward to the birth of my second grandchild near the end of the month.

On December 9 we decided to deliver another load of goods, before the holiday rush began. We took the road in Mississippi that ran close to the Alabama line because it had been so long since we had traveled in that direction.

As usual we started quite early. The day was crisp with the promise of bright clear weather. Frances remarked that the day somehow seemed "different" and I myself felt an uncommon sense of adventure. We stopped at the store outside of Lauderdale, Miss., where we previously had sold so much merchandise. The owner was glad to get the more corduroys and chided us for not stopping by for so long a time. We were left with some sport slacks and pajamas.

"Let's go to that store on the other side of the highway," suggested Frances. "The women there sold the pajamas real well and probably will take them and the pants too."

We crossed the highway and continued down the blacktop road. By the time we reached the other store neither of us had given a thought to the fact that we had crossed that "forbidden" line into Alabama. The ladies readily bought everything we had on hand and it was still just after 11:00 A.M.

"No use wasting a beautiful day like this," I said. "Let's have lunch and look around some before going home."

Frances agreed. After all, the day was lovely, the sun was high in the sky and dark fears were long buried. We headed for Cromwell, Ala., but had to cross a dirt road to reach another main highway. We passed several farmhouses and fields lying dormant in the winter sun. Suddenly I caught a glint of metal over a nearby treetop. Hanging motionless as if suspended by an invisible string was a queerly-shaped silvery object. I

pulled off the road and as I did so wing-like structures slid out from each side of the UFO and seemed to fold up and over the machine. Swiftly and silently it sped out of sight.

At that moment a Negro boy approached on foot and we asked if he knew anything about the object. He told us that it had landed for the past several nights in a nearby field and "scared them all to death."

I've always regretted that we didn't have a look around the field where the UFO supposedly landed but that would have involved leaving the car and making quite a hike in strange country.

We proceeded to Citronelle, lunched and shopped awhile. I wanted to do some Christmas shopping and look for a tree. As we walked through a large shopping center a strange sensation came over me. I turned to Frances and said, "What if I'm not alive when Shirley's baby is born? What if I never get to see my new grandchild?"

She gave me an odd look and asked why I said such a thing. But I didn't know myself. I simply had a feeling of disaster hovering over me. I forced it from my mind by deliberately concentrating on other things. We continued our shopping. I picked out some ingredients for holiday baking and located a tree small enough to go into the trunk. We didn't realize the afternoon had passed until night fell swiftly and silently.

In the near darkness we drove out of town but we hadn't gone far when we realized we had taken the wrong road. We turned around and at a grocery store asked which road would take us back to Lucedale, Miss.

"Go to the first red light and turn right," the man said, "and follow the blacktop road straight out and it will lead you right onto the highway to Lucedale."

Following his directions we drove seven or eight miles and still had not reached the road he had mentioned. There was no other traffic and after several miles farther the blacktop abruptly came to an end. Ahead of us was a crossroads, one road leading straight ahead, one right, one left, all of them gravel. We sat a moment pondering. We knew the road to the left would lead to the coast so that was out. The road straight ahead looked seldom traveled while the road to the right probably was closer to the direction we wanted to go. We turned right onto what appeared to be a wide straight road but we had gone less than a mile when it narrowed and became like a washboard.



"So now what do we do?" I asked. But of course Frances didn't know. We only could keep going, hoping to come onto a better road eventually. But it grew worse, narrow and flanked by red banks. Whether Frances was remembering her dream I don't know but it did not seem to me until we reached the bridge—rickety, high and forbidding. I stopped, not wanting to cross, and suddenly remembered the dream and its terrifying end. Somewhere far below, water rushed swiftly. In her dream I had been reluctant to cross, now I was absolutely petrified.

My thoughts were broken by Frances' sharp command, "Go on. Don't stop or turn back." Moved to action I managed to keep the car wheels on the narrow wooden planks and got safely across. We drove on in silence. Woods rose high around us now and as we rounded a curve our headlights picked up a white sign pointing left toward a narrow dirt road. I gasped and slowed the car almost to a stop. We stared speechless at a gray dilapidated house on the hill, its windows dimly lit. My mind still refused to accept the dream-come-true. The road ahead looked considerably worse than the road to the left. Frances spoke, her voice scarcely a whisper. "Whatever you do, don't make that left turn. Go ahead and hurry, please hurry. We are in terrible danger."

Thoroughly frightened I sped over the lonely bumpy road as if the devil were pursuing us. We must have traveled three or four miles when I noticed a pair of bright headlights in the rearview mirror. I pushed the accelerator to the floor but the other vehicle was gaining on us.

"Look behind us," I said. Frances turned but said nothing. We drove on in petrified silence. The other vehicle, traveling at an enormous speed, was soon directly behind us. I suddenly realized he was trying to force us off the road. I gripped the wheel tightly and refused to let the car pass. We both realized we were close to disaster.

Then miraculously we were out on a wide blacktop road. On the corner to our left was a church with a bright yard light, to our right were several houses. We had the choice of continuing straight ahead or taking a road to the right. Whoever was behind us hesitated, then pulled past us and headed up the road ahead. Our headlights showed us a large man driving a blue pickup truck. He glanced back as he drove past and we glimpsed a dark heavy face. We watched as he went slowly on and disappeared over a hill. A sign indicated that

Mississippi was straight ahead while the road to the right led back in the direction we had come. We waited about five minutes before daring to go ahead. Surely our tormentor was far away by now, we thought as we started up the highway to Mississippi. But as we reached the top of the hill I caught the gleam of brake lights on the shoulder of the road far ahead—he was waiting for us! In terror I backed up and took off on the other road, not caring where it went. We must have raced 15 miles through desolate country but at least the road was smooth and straight. Finally we came to a small grocery and gas station where we stopped. The old man in charge explained that a right turn would take us back to Columbia and a left would take us to the small town of State Line, Miss., miles out of our way. The most direct way home was over the highway where the man had been waiting for us. The old man suggested we go back to that highway and take the chance that the man in the blue pickup had tired of waiting for us.

"This is mighty rough country," the old man remarked and he dismayed us with the story of three women traveling alone who had been abducted, raped and beaten a few weeks before. "I always keep a gun handy," he added. "This country is full of thieves, bootleggers and roughnecks. Not safe to travel even by day anymore."

We decided to follow his advice and retraced our path to the highway. Fortunately our persecutor was gone. On that long stretch of highway back into Mississippi there was not one house where we could have sought help but we reached home safely, thankful that a higher power had forewarned us in Frances' dream.

* * *

AFTER I had recovered from my harrowing experience, I began to wonder what might have happened if as in Frances' dream we had turned down the road marked with the white sign. One day about six weeks after the adventure I persuaded my husband Algy to come with me to the area where Frances and I had gotten lost.

After some searching we located the gravel road with the high rickety bridge. It seemed as eerie and depressing by day as it had that night. Then we drove around the curve beyond the bridge and came upon the white sign, both Algy and I were gripped by a grim feeling and he urged me to turn around and go back. But after coming so far, I insisted on satisfying my curiosity and turned down the road to the left. Soon the road narrowed and as we came over a short hill we were astonished to see below us the narrow bridge of Frances' dream, complete with debris and wooden planks in the gully underneath. There was no place to turn around and we continued down the road beyond the bridge for another half mile. Abruptly it ended at a large clearing in which stood a big unpainted house. Parked in the front were several cars and the blue pickup that had tried to force us off the road that night.

Half hidden by bushes to the left were several small buildings surrounded by raised wooden vats. We also noticed corncobs strewn about and suddenly realized that we had come upon an illegal whiskey-making operation. I doubt if ever before or since I have equaled the speed with which I turned the car around and raced out of there, nearly as terrified as I had been that night.

The ending to this strange story came several weeks later when I picked up our paper and on the front page read an account of a raid by federal agents on one of the largest whiskey stills in Alabama. The location given in the paper corresponded exactly with the scene of our harrowing dream-come-true!

## BALKY HEARSE

SOMEHOW A dead nun got her way early in 1958.

Sister Ejungma Leech of San Antonio's Incarnate Word College was a respecter of tradition, according to an Associated Press report. In previous years when a nun from the Texas order died the casket was wheeled from the convent chapel to the nearby cemetery accompanied by a solemn procession of sisters. More recently, however, the order has taken to using a hearse for the short trip, a change that Sister Ejungma felt was lacking in respect.

Sister Ejungma died recently after several years of retirement from teaching. After the funeral mass in the chapel her casket was carried out and placed in the waiting hearse for the trip to the cemetery. But the sleek shiny vehicle refused to start no matter what the driver did. The funeral director finally gave up and had the casket wheeled to the cemetery. He claims there has been no previous trouble with that particular hearse.

## Our Occult Revival

# The Old and the Nouveau Witch

PART ONE

**What lies behind the surprising spread of astrology, witchcraft and satanism throughout our popular culture today?**

By Marcello Truzzi

THE REVIVAL of interest in the occult and the supernatural is a current example of religious events that some see as being of great cultural significance and as reflecting social conflicts. A wide variety of indicators shows that we are in the midst of a widespread occult boom. As *Time* magazine (1968:42) noted: "A mystical renaissance is evident everywhere, from television to department stores." In late 1969 the *Wall Street Journal* reported that "mysticism is becoming big business. A New York bookstore specializing in the occult says sales have jumped 100 percent in the past three years." In 1968, 140 paperback books dealing with occult topics were listed in *Paperbound Books in Print* (June 1968) under the headings "Psychology: Occult Sciences," "Parapsychology" and "Astrology," and by October 1969 this figure had jumped to 519 books. In 1969 364 hardback volumes dealt with occultism as compared with 301 volumes in 1968 and 196 volumes in 1965. A final indicator of this boom is the sales of Ouija boards. After some 80 years of poor sales two million boards sold in 1967, outdistancing that best seller, Monopoly.

The revival of occultism certainly represents an important part of the current youth culture. However, certain facts and assumptions indicate that a broad spectrum of persons is involved in this boom. My own teaching experiences* and the wide variety of magazines now giving space to this subject—from *McCall's* and *Ladies' Home Journal* to *Playboy* and *Esquire*—show that many persons outside the youth culture also are interested in the occult. A 1968 survey of *Fate* Magazine readers, which then had about 94,000 monthly readers,* showed that 88 percent of them were over 24 years old and 27.9 percent were over 50 years old. A 1962 Gallup Poll showed that one in five persons reported some sort of sudden or dramatic "religious or mystic experience." The study further showed no relationship between the respondent's experience and his level of education. It is safe to assume that although they were not sudden or dramatic a great many other Americans have had comparable religious experiences. It also is likely that although today's social scientists have examined the subject only superficially a vast reservoir of magical and superstitious thought exists in the American population. These facts and assumptions plus the well-known concern of the elderly about occultisms relating to healing and survival of bodily death do indicate that interest in the occult is not unique with the young.

Despite the widespread interest in occultism throughout the population this current revival does seem to be primarily a youth phenomenon. The mass media portray youth as adherents of occultism. Occult bookstores have emerged around academic campuses. Many institutions in the nation, including so-called Free-Universities, offer numerous courses dealing with occult topics. However, empirical research on the prevailing attitudes toward the occult among youths is nearly nonexistent.

During the past three years my own investigations of the national occult scene reveal further distinct foci of interest which sometimes intersect but basically are quite separate. Three

### ABOUT THE AUTHOR

MARCELLO TRUZZI was born in Copenhagen, Denmark, into a prominent European circus family. After graduating from Florida State University he received an M. A. degree from the University of Florida and a Ph. D. from Cornell University. He has taught sociology and psychology at the University of Michigan, Cornell and the University of South Florida. Currently he teaches in the sociology department of New College, Sarasota, Fla.

His sociological interests have ranged from criminology to the youth culture to popular occultism. He has written numerous articles for sociological, anthropological and folklore journals. He has expanded the article presented here into the volume, "The Occult in America" (Charles Scribner's Sons, New York, N.Y., 1970).

*In the fall of 1969 I offered an evening class for the Adult Education Center on "Witchcraft, Black Magic and Modern Occultism." The course drew [illegible] [illegible]

*Fate's circulation in 1969 was [illegible] [illegible]

major sources of data provided the basis for interpretation of the integrated pattern of existing occult belief-systems: extensive readings in the available literature, interviews with hundreds of students and interviews or exchanged communications with numerous major occult figures, writers and publishers. The four major areas of occult interest currently dominating the youth culture are (1) astrology, (2) witchcraft-satanism, (3) parapsychology and extrasensory perception, (4) Eastern religious thought. Classified as a "wastebasket variety," a fifth category encompasses a large number of esoteric forms of occult interest, including among others, prophets (Edgar Cayce, Nostradamus, etc.), strange monsters (sea serpents, snowmen, werewolves, vampires, etc.), unidentified flying objects and many others.* Because interest in the fifth category either has small scope and influence or is in an actual state of decline** the interest in the four major categories represents the dominant factors or motifs currently in fashion. At times, these four interest-areas do intersect for some believers. (For example, some witches like Sybil Leek also believe in astrology.) This, however, is not necessarily the case and indeed is relatively uncommon.

Of the four major areas of occult interest the first — astrology and witchcraft-satanism — are most clearly dominant in the current revival. Parapsychology does not seem to be undergoing any significant increase in popularity. Although scientific interest in ESP continues, a decline at least in the United States seems to be occurring in this area of occult interest; J. B. Rhine's departure from Duke University may have precipitated this. Interest in Eastern religious thought seemingly passed its peak as a locus of mass interest when interest in Zen Buddhism, which the so-called "Beat-generation" writers of the 1950's made popular, began to decline. Both parapsychology and Eastern religious thought act not as central values in the youth occult world but as bridges or legitimatizing linkages to the broader and more generally accepted cultural areas of science and religion.

One becomes receptive to an analysis of witchcraft-satanism with their generally unacceptable magical elements if two facts are remembered. First, the current bounds of scientific understanding have been highlighted by the parapsychologists conducting "respectable" laboratory investigations. Second, in the process of establishing their own identity some proponents of Western philosophical materialism may have become rather provincial in their own views toward the older and more mystical traditions of the East. I propose to analyze these two major areas of occult interest which currently dominate the scene.

* * *

CERTAIN existing indicators of occult preferences clearly reveal a predominant interest in astrology. In 1969, 252 or 68 percent of the 372 books printed on occultism dealt with astrology. In 1969, 25 or 40 articles dealing with occultism covered the topic of astrology. Paperbound books on astrology increased from 35 in 1959 to 252 in 1969. Even the popular press has widely reported the phenomenal growth of interest in this ancient pseudoscience; such interest has become a marketing bonanza. Twenty years ago only about 100 papers carried horoscope columns; today 1200 of the 1750 daily newspapers regularly carry such columns. Because of their public endorsement of astrology a wide variety of celebrities, ranging from Hollywood stars Marlene Dietrich, Robert Cummings and Susan Hayward to members of the political milieu like Ronald Reagan and members of the intellectual community like Marshall McLuhan, have added to its attractiveness. The popular musical *Hair* with its hit song *Aquarius* and its own well-publicized company astrologist gave special impetus to the movement. The Dell Publishing Company alone had some 49 horoscope publications and sold over 8,000,000 copies of its annual astrological dopesheet in 1969. About 10,000 full-time and 175,000 part-time astrologers in the United States serve some 40,000,000 persons in their American audience. One only has to look around at the shops in any semi-urban community to see astrological recordings, calendars, ashtrays, hairstyles, sweatshirts and thousands of other items linked to the zodiac. As one leading figure in the occult world, Anton LaVey, who himself does not endorse astrology, succinctly put it, "The stars may affect no one but astrology affects everyone."

How can we account for the renewed popularity of this ancient and scientifically discredited belief system?

No one familiar with the rules

*The variety of occult offerings is immense. A Religio Society in California proposes the revival of the ancient pantheon.

**An interesting decline of interest in unidentified flying objects would appear to have followed the Air Force findings and the Condon report.

of scientific evidence or with the history of astrology and astronomy over the centuries can accept the idea that it represents a scientifically true explanation and predictive framework for understanding man and his actions. Some followers of astrology claim acceptance of their "science" for just this reason but such rigid scientific justification is rare among the practitioners. Most astrology-believers place credence in their system for reasons, at least partly, beyond legitimate science. They say science must catch up with their truth. Thus we might look at the latent functions of astrological beliefs both from the standpoint of the social system (group) in which they exist and the needs of the social actors involved in the system.* One must, however, recognize that the involvements of these "into" astrology are varied. One can meaningfully speak of at least three somewhat over-simplified and "ideal typical" levels of involvement. Each level manifests somewhat different consequences for the actors.

At the first, most superficial level of involvement we find the occasional reader of the newspaper and magazine astrology columns. This person knows next to nothing about the "mechanics" of astrology. From my interviews and preliminary explorations I found that most of the middle-aged (over 35 years old) population who follow astrology fall into this category. These astrology followers were largely present before the astrology revival of these past five years. But the overwhelming majority of astrology-believers still fall into this first level. Because horoscopes do not normally take into account the subject's (client's) exact time and place of birth the more advanced in astrology perceive that level of astrology-believers as highly superficial. Even the noted newspaper astrologer Sydney Omarr was quoted as conceding that "daily columns provide entertainment rather than enlightenment."

Consideration of the latent functions for the individual involved at this first level must take into account the following factors: (1) the familiarity with astrology, its ancient and pervasive character; (2) the quasi-scientific character of

*I am making a distinction between manifest functions and latent functions, that is, between the fulfillment of the needs of the social system and the fulfillment of the needs of the individual personalities within that system. The two can and do exist simultaneously. I [illegible] that depending upon the degree of involvement of the astrology-believers, the functions of astrology will vary on these two levels. Instead of a detailed examination of the functions of the nouveau astrological boom, only a partial outline of its functions is given in this article.

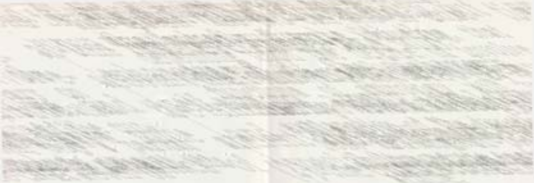


astrology that makes it seem legitimate to those not scientifically but personally concerned with the present explorations of the heavens; (3) the usually positive character of astrological advice that makes it ego-boosting; (4) the ego-directed attention of the advice; (5) the element of mystery that makes the advice exciting and entertaining; (6) the ambiguity of the message that makes it amenable to interpretation and difficult to falsify; and (7) the self-fulfilling nature of many astrological predictions—a person who reads that he is in good spirits becomes so, or a person who reads that he should be cautious acts so and then discovers an event that justifies his caution.

Some latent functions on the group (social) level might include the following factors: (1) tension-management of anxieties within the social system; (2) fulfillment of economic goals that the mass merchandising of an astrology fad affords; (3) the availability of a cognitive belief-system that transcends science and is "safe" from the sanctions of or overt conflict with the major religions. (This is true today but was not always so.)

At the second level of involvement with astrology we find those persons who have some knowledge of the "mechanics" of astrology. These people usually have their own personal horoscopes cast. They do this through a variety of ways ranging from personal visits with a consulting astrologer to a computer analysis of their horoscopes. Unlike those at the first level they have some knowledge of the special language and of astrological reasoning—they are able to speak about other people astrologically—but like those at the first level they too seek advice and predictions. I have observed that the astrology believers in the second level primarily represent those of college age and this level has had the greatest relative increase during the current revival.

Some latent functions for the individual involved at the second level might include the following: (1) all functions available to those involved at the first level; (2) the enhancement of the personal and the ego-glorifying character of the involvement; (3) an increased commitment to astrology (the expense and trouble of getting a personal horoscope, the direct interpersonal relation with the astrologer and a strong motivation to act upon the belief-system); (4) the enhancement of the believer's self-esteem among his friends and colleagues. Because of its special language astrology is an



# WILL-O'-THE-WISP Sounds Fire Alarm

A dancing point of light led Earl to the smell of smoke and a shrouded black figure without a face.

By Stan Heard

WHILE ENGAGED in a week-long fight against a forest fire threatening the town of Entiat, Wash., in August 1970 I became friends with a fellow fire fighter, Earl Ponder. In a moment of respite from our struggle Earl told me of his previous encounter with danger from fire and the curious fashion by which he escaped.

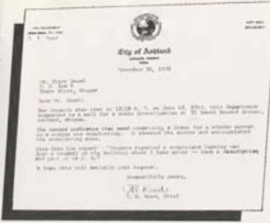
In June of 1968 Earl and his wife were living on the third floor of an ancient apartment building on South Second Street in Ashland, Ore. Although usually a sound sleeper, one night Earl unaccountably waked in the middle of the night. Puzzled, he sat up and listened for any sounds that might have disturbed him but there was only silence. As he settled back preparing to return to sleep he noticed a point of light on the papered wall opposite his bed. Was it some reflection of a light from outside his open window? No, it seemed to be moving, slowly at first. Gradually it began to flutter around the room, reminding Earl of a firefly. Briefly it came to rest on the floor near the bed but as Earl tried to get a closer look, it vanished through the door to the hall.

Intrigued by this phenomenon Earl rose and followed it. Out in the hallway there was no sign of the elusive point of light. Instead there was a barely discernible smell of smoke although none was visible in the dim light shed by a bare bulb in the hall ceiling. In the antiquated frame building the possibility of a fire was a serious matter.

Earl hurriedly donned his bathrobe and slippers and descended the stairs to the floor below. But the smell of smoke was weaker there and he returned to the third floor to continue his search. Clearly the smell was not coming from either room of his small flat but it now seemed stronger in the hall. He decided he had better enlist the help of his next-door neighbor Fred in the search.

Earl's knocks finally aroused Fred who came to the door






squinting at the light and yawning. But the aroma of smoke quickly alarmed him. It was midnight and the two men moved quietly along the hall, one in either direction, sniffing at each apartment door for a telltale odor. As Earl passed the stairs leading to the roof he suddenly froze in his tracks. There at the top of the stairs was the figure of a man shrouded in a black hood and cape as though waiting for him on the upper landing. A chill ran through Earl as he stared in disbelief — in place of a face the shrouded figure had a dead white featureless oval!

Earl turned to yell to Fred and when he looked back up the stairs the ominous figure was gone. He raced up the stairs two and three in a bound. The door to the roof was padlocked and the window to his left was locked. There was nowhere for anyone to have gone! But then the stench of burning rags assaulted

his nose from the direction of the window. He unlocked it and tore it open. A thin column of smoke was rising from just below the window sill. Fred by then had joined him and saw it too.

Neither man wasted time with words. Both bounded down the stairs to wake their families and the other occupants of the building. Someone phoned the fire department as the sleepy residents hurried down the stairs and out of the building. The firemen arrived and soon extinguished the smoldering fire. After only about 10 minutes of shivering in the midnight cold the tenants were told it was safe to go back to their flats.

An arsonist had been at work in the neighborhood during the past few months but this time he apparently had been thwarted. He had climbed to that roof window from the outside, stuffed a box of wooden matches into the wall through a crack beneath the sill, tamped in strips of oily rags and finally added some smoldering rag strips thus giving himself time to escape before the matches spread the blaze beyond control. The fireman had caught the fire just before the matches flared.

Karl's unusual experience with the dancing point of light — an etheric firebug — probably saved many persons from dying at the hands of a pyromaniac — a real firebug.

## HIDDEN BULLET DISCLOSED

WHEN BERLIN postman Hans Fassbender, 51, complained to his doctor of a backache, the doctor ordered an X-ray. "There is nothing wrong with your back," the doctor declared. "It is your right leg you need to worry about."

The X-ray disclosed that Fassbender has a bullet lodged in his right thigh and the former soldier concluded it has been there for 27 years. On January 18, 1945, Fassbender was serving with the German 89th Infantry Division in East Prussia in retreat from the Russian army.

"We were under heavy bombardment," he recalled. "Suddenly I felt a sharp pain in my leg. The company doctor had many more seriously injured men to attend and simply stuck a plaster on my thigh. We were so busy fighting for our lives that soon I completely forgot about the injury."

Now Hans has put in a claim for a pension because of his war wound.

# True Mystic Experiences

**FATE will pay $5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.**

## MAGNETIC SUMMONS

By B. Robert Ross

IN DECEMBER 1952 I was eating my lunch in my apartment in the lower city (Ha-Nemal) of Haifa, Israel. Suddenly I felt an inexplicable urge to drop everything and hurry up the hill to the Haifa Technion where I was teaching engineering, to correct some item for the next day's experiment in the electrical laboratory. The feeling was so intense as if it were a matter of life or death.

I hurried out of my apartment and almost ran up the mountain toward the school. The distance was about a mile and a half and 500 feet by way of the stairs up the mountain. At the corner of Herzl and Balfour Streets just below the school I met my friend Dr. Felix Bergman, Professor of Pharmacology at Hebrew University and the man who had persuaded me to come to Israel about two years before. My feeling of urgency evaporated upon meeting Dr. Bergman and we chatted for about 15 minutes while he waited for a friend who was to meet him there. Then I went on to the school to correct the experiment.

About three months later while eating lunch in my apartment I again felt the same strong urge to go up to the school. It was not as compelling as the first time but I was more willing to follow it this time. As on the previous occasion I dashed out of my home and ran up the stairs (madregot) to the middle city (Hadar). At the same corner

B. Robert Ross

of Herzl and Balfour I again met Dr. Bergman.

Eventually I left Israel to return to my home in New York. Several years after my return I learned that Dr. Bergman was visiting New York to do medical research at Columbia Medical Center. I went to visit him in his laboratory where we chatted surrounded by his experimental apparatus. As we discussed his research he remarked that he had to take special precautions when operating an oscilloscope as the beam moved in peculiar ways in his presence, a problem that did not exist for his colleagues. He attributed it to some personal magnetism. I concluded that Dr. Bergman is a natural transmitter of great power and that he casually had directed this toward me on the two occasions I went hastening up the Haifa stairs. Apparently I must be moderately sensitive as a receiver to have responded so emphatically to his idle thought of me. — Cedarhurst, N.Y.

### MY KITCHEN VISION

By Bobby-Jean Clinkert

IN MARCH 1957 we recently had moved into our home in Van Nuys, Calif. One chilly winter day I filled the kitchen sink with hot water and immersed my arms up to the elbows — a trick I always use when I feel chilled. While I stood soaking my cold hands and staring out the window at our neighbor's house on the east, my children, Larry and Linda, were playing Monopoly at the kitchen table. Suddenly everything became strangely quiet; the children's chatter seemed to fade away. While gazing at my neighbor's front door I had a vision of a woman running out of the door carrying a limp child and screaming, "Help me, Bobby! Help me!" I pulled my arms from the water and mumbled, "That's awful."

The kids looked up and asked, "What's awful, Mother?"

"I just experienced the funniest thing," I said. "Boy, have I got an active imagination. I thought I saw the woman next door run out of her house carrying a baby and screaming for help. She even called me by name."

"How could that be?" Larry asked. "You haven't even met the people next door." I agreed that I must have been "seeing things" and quickly forgot the vision.

A few days later my neighbor, Bea Mason, introduced herself and told me she had two children, one just an infant. Even this didn't remind me of the vision until exactly one week later when once again I stood at the kitchen sink washing dishes. Suddenly Bea came rushing out



her front door carrying her baby. She screamed, "Help me, Bobby! Help me!" I stood dumbfounded, wondering if this could be real. Linda yelled, "Do something, Mother!"

I ran out my back door and over to Bea's house. Little Gloria was having a convulsion. "What'll I do?" Bea screamed, nearly hysterical.

"Turn her over on her stomach!" was all I could think of. Then I remembered the resuscitator squad and said, "Quick! Call the Fire Department." Bea handed me the baby and ran into her house. I wasn't far behind.

As she tried to dial the phone, she suddenly stopped, trembling and pale, and announced, "I'm going to faint."

At that point I began using very severe language hoping to shock her and prevent her fainting. "You dumb idiot," I cried. "Can't even dial a telephone. Here, stupid, you take the baby and I'll dial!"

Bea's face flushed a healthy pink as I handed Gloria to her — and she didn't pass out. After the Fire Department had left and Gloria was all right, I apologized for my rudeness and explained why I had spoken so harshly.

As I entered my kitchen again the children reminded me of my vision of the week before. "You're real weird, Mom," said one of the kids, "real weird." — Long Beach, Calif.

### YIP'S CANINE TELEPATHY

By Kitty Kaufman

MANY TIMES I have the feeling that Yip, my "almost fox terrier," tells me things simply by fastening her eyes on me until I get the message. Once when her lovable but not-so-smart son Buddy was locked in the back room Yip relayed this fact to me by projecting her canine thoughts across the room. Buddy hadn't let out a peep, just sat staring at the door hoping I would let him out.

Yip

When Yip transmitted her thoughts in late October 1972 I picked them up while I was several miles from home aboard a Philadelphia trolley going north on 11th Street. Although I had been loath to leave eight-year-old Yip and her latest litter of puppies that day I had business to attend to downtown. Before I left I had checked Yip and her

little ones where they were bedded down under the dining room buffet. I checked her bedding and the food and water just before leaving. The puppies were at a wriggly stage where they could inch themselves around but they preferred staying close to the milk bar. I felt they would be all right until I returned.

My errand accomplished, I was on the trolley bound for home and about the time the trolley reached Spring Garden Street I became uneasy. I could hear the word "strangling" and I had a mental picture of the pup I called Patches gasping for air. The trolley made good time but getting home seemed to take forever. I had to transfer to a bus at Hunting Park and fortunately got one quickly. I was a bundle of nerves by the time I reached home.

As I put the key in the door I heard Yip's frantic barking. As soon as I had entered she threw herself on me and almost implored me to follow her. From the dining room I heard the hoarse crying of a puppy. Fat little black-and-white Patches had inched himself over to the leg of the buffet and his head was caught between the leg and the wall. I don't understand how he could have gotten his head into such tight quarters but I pushed the buffet out enough to free the little puppy. I shudder to think what could have happened if more time had elapsed.

Yip calmed down when she saw her puppy would be all right. It is uncanny how her thoughts reached me when I was so far from home. — *Philadelphia, Pa.*

### THE SCENT OF ROSES

By Irene Parker

IN MAY 1935 I had my first psychic experience. One chilly moonless night my friend Mary Marcinkus and I were returning from a movie. As we entered her house I smelled a strong scent of roses. I asked Mary where they had gotten roses — but she pointed out that there were no roses in the house. I remember shivering a little and thinking it smelled like a funeral parlor.

The next day Mary came running over, obviously disturbed. "Mother is sick," she said. "We must take her to the hospital!"

Mrs. Marcinkus was rushed to the hospital and died there after about two weeks.

I had forgotten this incident six years later when, on my way home from bowling, I encountered old man Dennis Magnanelly who lived around the corner with his daughter Flora. Again I inexplicably smelled roses although none were in sight. Later that



week I was startled to learn of Mr. Magnanelly's death.

When World War II broke out I went to Washington, D.C., to work as a typist for the Manpower Commission. In December 1942 the office staff was having a pre-Christmas party. As I walked into the typing-pool section I smelled a strong scent of roses. But there were no roses anywhere about. Three weeks later one of the steno bosses was killed in an auto accident on the freeway.

After this third experience I finally realized why I dislike the smell of roses. Every time I smell roses somebody dies. — *Kenosha, Wis.*

### A NIGHT FOR THE BASEMENT

By Alice Malvey

DURING THE London Blitz I shared a home on Wingate Street with my friend Daisy Martin. In May 1941 after an unusually quiet evening the air raid sirens sounded just as we were on our way upstairs to bed. At the same time I seemed to hear a voice saying, "Don't sleep upstairs tonight." I stopped short and said to Daisy, "I think I will make up a bed in the basement tonight."

"When we have slept upstairs all through the war, why do you want to sleep in the basement tonight?" asked Daisy.

I could give no logical answer but I seemed unable to climb upstairs. I turned and headed for the basement — followed by Daisy, who did not want to sleep upstairs alone.

Three hours later we awakened to the scream of a bomb and a thundering crash as bricks and masonry and glass began to fall. Not until daylight came did

Alice Malvey

we venture upstairs to see what damage had been done. The house immediately opposite ours had received a direct hit and the bedroom in which we usually slept took the full blast of the explosion. Glass from the windows had shredded the bedclothes; plaster from the ceiling lay in huge chunks and the walls were pitted with holes. We could not possibly have escaped alive if we had been sleeping in that room. — *London, Ont., Canada.*

### FIREBALL OMEN

By Harrison McGee

ABOUT 10:30 P.M. on Sunday, February 28, 1960, I stepped outside my house in Bucktown, N.Y., for a breath of air. Glancing over at the house of my brother-in-law, Ernest Snider, across the road, I was surprised to see a ball of fire about the size of a bowling ball glowing brightly at Ernest's door. As I watched, the fireball moved to the elm tree beside his house and then to the back window where Ernest was sleeping. It repeated this pattern — from the door to the elm tree to his bedroom window and back to the door.

I stepped inside my house and called my wife Helen to come and watch the fireball. I wanted to tell Ernest and my sister Helena about the strange sight but my wife cautioned me not to. She was afraid they would become upset. The next morning I went over to their house intending to tell them about it only to find that Ernest had left. I asked my sister where her husband had gone and she said they had argued. When Ernest had asked for a good-bye kiss she had refused. He replied, "I will never ask you for a kiss again," and left. I decided not to mention the fireball as she seemed quite upset already.

That afternoon about 4:30 troopers came to their house and told Helena that Ernest had been killed in an auto accident. About 4:00 P.M. his car had smashed directly into an elm tree beside Sprague's tavern in Roosevelttown, N.Y. He was killed instantly. — Massena, N.Y.

### ANCIENT TEXT DISPUTES BIBLE

A RELIGIOUS text in Aramaic found at an archaeological site in Jordan in 1967 raises questions about the accuracy of some Old Testament passages, according to the Jordanian Department of Antiquities. The text comes from a temple wall at Tell Deir Alla in the Jordan Valley and dates from the Seventh Century B.C.

Dutch archaeologist Dr. H. J. Franken, who supervised the excavations at the site, states that the text confirmed the archaeological interpretation of Tell Deir Alla; it was an ancient Jordanian sanctuary completely independent of ancient Hebrew culture and religion at a time when Biblical accounts portray the Judean Kingdom as dominant over the entire area. He speculates that much of the Old Testament account of the Israelite conquest of Palestine was rewritten some 400 to 500 years later to portray the Israelites as more successful than they actually were.

# *How We Might Reverse* The Decline of PARAPSYCHOLOGY

**Researcher bemoans the lack of first-rate mediums today and suggests what you can do to correct the situation.**

**By Raymond Bayless**

IT NOW must be apparent to everyone interested in parapsychology that the entire field is suffering such a tremendous decline that it is nearly impossible to find any form of psi phenomena worth studying. This general decline affects not only mental mediumship such as automatic writing and trance, which usually takes the form of spirit communications, but also to a far greater degree physical mediumship. Phenomena in both categories are so rare at the present time that for all practical purposes they are nonexistent. The situation from the parapsychologists' point of view is deplorable.

The few genuine mental mediums today are at their best a far cry from the great psychics of past years. In previous times they scarcely would have been noticed. Their phenomena are usually so marginal it is not practical to attempt their study. Our best contemporary mediums are lucky indeed even to supply some evidence of paranormality!

Happily there are a few exceptions to brighten the dismal parapsychological panorama. Dr. Konstantin Raudive has succeeded in duplicating Jurgenson's voice effects and has produced similar faint paranormal voices which have been studied by such researchers as Prof. Hans Bender of Germany. These voices, significantly, are cast in an obvious spiritistic mold, claiming to be the dead and frequently giving their names. In view of the present parapsychological climate their importance cannot be overstated.

Mr. Attila von Szalay, a nonprofessional medium and a personal friend of mine, also produces a paranormal voice which has been recorded on tape. I have myself witnessed many of his spontaneous and experimental effects. These voices are faint

but this does not affect their importance.

The controversial photographic effects produced by Ted Serios also have presented major phenomena, judged by any standard.

But with these exceptions and perhaps a few others the psychic horizon is devoid of phenomena for systematic investigation. Psychic science, or parapsychology if you prefer, is in desperate straits.

It might be argued that laboratory ESP research, the quantitative statistical approach, has filled the gap and is forging ahead. Unfortunately, however, quantitative studies in reality have proved so marginal—except from a statistical standpoint—that many parapsychologists today are openly disillusioned or secretly of the opinion that this general approach has proved a failure.

Contrary to earlier hopes the experimental approach has not yielded any method for producing psychic phenomena upon demand other than that inferred by a statistical deviation from chance. It is true that a few principles have been uncovered but compared to the phenomena of the past (raps, telekinetic effects, levitation of objects, lights, etc.) and the rules which were discovered to govern their production and behavior these seem slight.

Dr. Raynor Johnson, the eminent Australian physicist, in his book *Psychical Research* pointedly observes, "When we were considering ESP we remarked that the card experiments revealed only the faculty on the fringe of its development, not in its fuller manifestations as some of the spontaneous cases revealed it." He believes these same observations can be applied to the study of psychokinesis through the throwing of dice as contrasted with the more complex forms of physical mediumship.

Even more pointedly Dr. Johnson wrote regarding such experimentations "... the phenomena being so investigated are those on the fringe of normality; they have none of the emotional associations and dramatic undertones of many spontaneous phenomena. To name a card as a 'circle' rather than as a 'square' is not a very stirring disclosure—and it may well be that careful study of paranormal phenomena in their full flowering . . . will reveal much that cannot be found in experimental work."

In the recent volume *Parapsychology Today* (edited by J. B. Rhine) the question is asked of a panel of parapsychologists: "Does parapsychology seem



promising enough to encourage a fledging psychologist to involve himself in research?" (Why only a psychologist? Why not a physicist, a chemist, etc.?) One answer was, "He should be warned . . . that careful research on parapsychology will almost surely net negative results." Incredible!

Without a great deal of effort remarks can be culled from the writings of parapsychologists which reflect, I believe, a vast undercurrent of discouragement and disillusionment in the ranks. I am convinced that many researchers actually have serious doubts that quantitative ESP phenomena really represent psychic phenomena. For example, I know one noted parapsychologist who would joyfully drop the ESP testing being done presently in order to witness and study mediumistic phenomena. And this eagerness to observe real physical effects is not confined to this one researcher!

Indeed, the "phenomena" studied by inference in the laboratories are so far removed from mediumistic phenomena that it can be argued that the laboratory manifestations really are not psychic phenomena at all. Certainly they bear little resemblance to them. As a consequence pronouncements by parapsychologists regarding the scope of telepathy, precognition, psychokinesis, etc., and their relationship to the survival question are seriously limited by lack of experience and real knowledge and cannot be taken too seriously.

In anticipation of outraged cries that I do not understand the statistical quantitative approach and the goal of contemporary parapsychology, I reply—nonsense! I am quite aware of the value of certain phases of present-day research but I emphatically deplore the fall of much of psychic research into formality and utter sterility and, above all, the obvious guilt of many parapsychologists in ignoring and even subverting research into the major phenomena of psychism. This ridiculous and unscientific attitude must be changed if parapsychology is to recover its lost gains and luster.

What can be considered the golden age of mediumship began some years before the founding of the British College of Psychic Science by J. Hewat McKenzie in 1920 and began to tarnish in the mid- and late 1930's. Naturally, many mediums began their active careers before this time but in general more genuine psychism existed during this period than during any other time.

The remarkable Moore sisters, Mrs. Gladys Osborne Leonard,

Eileen Garrett, Mrs. Etta Mason, Evan J. Powell, Arthur Ford, Estelle Roberts, the fascinating continental mediums such as the Schneider brothers, and Franek Kluski, the interesting mediumship of the Valiantine circle (which included George Valiantine, H. Dennis Bradley, Lord Charles Hope and the Marquis Carlo Centurione Scotto) and the Glasgow trance medium John Sloan — all were active during this period.

It is true that certain of these psychics were at one time or another considered highly controversial. The career of George Valiantine was marred by fraud, although I believe from the available evidence that he also was quite capable of genuine phenomena. The Schneider brothers likewise both were involved in incidents which did not enhance their reputations. Despite such occasional lapses all these mediums, in my opinion, were able to produce splendid provable phenomena as a serious study of their records will convince all experienced investigators who retain an open mind. However, mere familiarity with published material is frequently a poor substitute for actual experience with psychic manifestations, physical phenomena in particular.

The last few years have seen the loss of the last of the great mediums. Mrs. Osborne Leonard has passed away. Geraldine Cummins is no longer with us. Estelle Roberts, Eileen Garrett and Arthur Ford have died and the last great "voice" medium, John Sloan, died in 1951. Unfortunately no one has come on the mediumistic scene to replace these remarkable and valuable people.

Researchers wonder why this deplorable situation has come about.

One very good reason occurs to me immediately. Due to prevailing materialistic influences and the generally fast tempo of life today people no longer undertake the necessary program of development vital to mediumship. The old traditional "home circle" of orthodox Spiritualism is a thing of the past. It was and is a splendid avenue for the development of psychic abilities but today few even know the correct procedures to follow. Consequently mediumship is a dying art. Even if it is true that no extraordinary psychics are being born today the "home circle" method could help fill the gap. Phenomena including physical evidence can be produced again and a new age of mediumship can take place.

In England Mr. K. J. Batcheldor has written a paper, under-



MEDIUMS OF THE GOLDEN AGE

THE MOORE SISTERS, Scottish voice mediums, sat extensively for the British College of Psychic Science. They are discussed in H. Dennis Bradley's *The Wisdom of the Gods*.

GLADYS OSBORNE LEONARD, the most thoroughly investigated British trance medium, achieved fame when she convinced Sir Oliver Lodge of survival after death. See Sir Oliver Lodge: *Raymond*, and Susy Smith: *The Mediumship of Mrs. Leonard*.

EILEEN GARRETT, celebrated British trance medium, was equally noted as a psychic researcher. Her autobiography, *Adventures in the Supernormal*, describes her career.

ETTA MASON, English mental medium and psychometrist, sat under contract for the British College of Psychic Science. See H. A. Dallas: *Comrades on the Homeward Way*.

EVAN J. POWELL, English physical medium, was extensively investigated by J. Malcolm Bird (*My Psychic Adventures*) and Dr. [illegible].

ARTHUR FORD, the best known American trance medium, was especially noted for his alleged communications from Houdini and his televised seance in September 1967 with Bishop Pike.

ESTELLE ROBERTS was an English medium widely acclaimed for both mental and physical phenomena. See Maurice Barbanell: *The Trumpet Shall Sound*.

WILLI and RUDI SCHNEIDER, famed Austrian physical mediums, were extensively studied by Baron Schrenck-Notzing and Harry Price. See Price's book, *Rudi Schneider*.

FRANEK KLUSKI, a nonprofessional physical medium, was investigated widely in Poland and later in France by Professors Richet and Geley. An unusual feature of his mediumship was the materialization of animal forms.

GEORGE VALIANTINE, an American-born trance medium, was most famous for communications in languages unknown to him. His phenomena are the subject of H. Dennis Bradley's *Towards the Stars* and *The Wisdom of the Gods*.

H. DENNIS BRADLEY, noted as the champion of Valiantine's mediumship, later developed independent voice manifestations of his own.

LORD CHARLES HOPE, primarily an investigator, formed a private circle after sitting with Valiantine and noting Bradley's development as a voice medium. Lord Hope himself received interesting phenomena including a voice manifestation.

THE MARQUIS CARLO CENTURIONE SCOTTO, like Bradley, attended Valiantine sittings and then developed his own mediumship, including independent voice and teleportation. See Gwendolyn Kelly Hack: *Modern Psychic Mysteries*.

JOHN SLOAN, Glasgow trance medium, was the subject of J. Arthur Findlay's *On the Edge of the Etheric*.

tunately not published, detailing conditions favorable and unfavorable for table tipping phenomena. The usual table tipping affairs one encounters are mainly due to subconscious activity and/or fraud. Batcheldor, however, details conditions under which these factors can be controlled and suggests that many physical effects can be produced without the presence of a powerful medium.

Batcheldor's paper was circulated privately in England and in the June 1970 issue of the *Journal of the Society for Psychical Research* there appeared an important article by C. Brookes-Smith and D. W. Hunt describing a remarkable series of experiments based upon instructions given by Batcheldor. During these experiments there occurred numerous psychokinetic movements of objects, raps and knockings and levitations of a 40-pound table. On one occasion the table rose four or five feet into the air. These experiments, all in dim but adequate red light, are among the most important conducted in many years. This paper should be read by every serious investigator.

For the most part the psychokinetic effects were quite uncontrolled and seemed to lack "awareness." In my opinion this lack of intelligence was due to the experimenters' admitted prejudice against the spiritistic concept. This attitude was a grave mistake and represented an unfortunately limited knowledge of the seance room.

* * *

TWO YEARS ago a small number of fellow investigators and I undertook to produce paranormal voice phenomena and accompanying general effects. Without going into detail I will state simply that our three series of experiments with various sitters attained different degrees of success. Hundreds of raps were produced, some in quite adequate light. One complete levitation of a seven and one-half pound table occurred. A great many touches were experienced, some in light. The traditional cold breezes were felt on occasion and one genuine paranormal voice was heard. (Eventually this material will be published.)

As a result of these experiments I have compiled instructions for the reception of raps and other phenomena, including paranormal table tipping. These instructions are based on tradition, experience and the advice of Dr. Robin Sanders-Clark, former member of the British College of Psychic Science. This simple method has been used for years by orthodox Spiritualists



and success is sure to result if the rules are faithfully followed.

These may seem arbitrary and contrary to certain patterns of your thinking and perhaps even silly — but they work! I would like to encourage enough people to experiment to create a resurgence of psychic phenomena. Exact instructions vary, of course, for the production of different phenomena. Here we will be concerned primarily with the production of raps.

The first requirement is to gather together a small group of fellow experimenters (four or five) who possess vast patience. They should be persons who can work together in harmony. It is of the utmost importance that both before and during all sittings controversial subjects which might arouse intense feelings be avoided.

A small room is best, with the sitters, alternating in sex as nearly as possible, seated around a small solidly constructed table. It should be free of creaks and the surface should be free of varnish — sand it if necessary. The table should be of wood and light weight.

Complete darkness at first will facilitate the development of phenomena. After raps have been obtained then a small red light can be used. In extraordinary cases the phenomena will continue in fairly strong light but this is rare.

Each sitting should last from one to one and a half hours. Music should be played or sung for about 15 minutes at the beginning of the sitting. Singing during the sitting sometimes will strengthen the phenomena. Conversation should be limited and loud talking completely avoided. A pleasant cheerful attitude is a requisite.

The experimenters should rest their fingertips lightly on the upper surface of the table. When the arms become strained, the hands may be placed palms down for rest periods. Obviously the lighter the contact, the less chance of subconscious activity. Eventually when raps are forthcoming, especially in light, it can be demonstrated that subconscious activity is eliminated, for with good fortune raps can be heard when no one is in contact with the table.

To repeat, patience is necessary. Do not be surprised if no raps occur for as long as the first six months. In one set of experiments we obtained raps within five sittings but our group was psychologically well-knit.

If raps are not forthcoming within six months of weekly or twice-weekly sittings I suggest that one sitter withdraw and be replaced with a new participant.

Even though all requirements seem to be filled one or more of the sitters may not be suited psychologically or "psychically" and alternate members should be tried.

Even when hands continue to maintain light fingertip contact with the table during the times raps are heard the problem of subconscious action and fraud still can be controlled. These raps can range from the faintest of slow ticks, to fast multiple tappings, to loud bangs on the table's surface. Some raps sound "fleshy," others are sharp. The variety of effects can be remarkably wide and the chance of other phenomena such as touches and table tipping is very good.

Assuming that a successful "circle" has been formed and raps have been obtained during a number of sittings, the strength of the effects should gradually increase until the raps display intelligence. A simple code can be devised and answers to questions received. Paranormal table tipping likewise can be used to answer questions.

The natural question at this juncture is: what is the nature of the intelligence behind the phenomena? Some parapsychologists prefer to avoid the spiritistic concept; others accept it. We cannot discuss spiritistic and nonspiritistic concepts here but I state frankly that I am a convinced survivalist.

I suggest that if your attitude is that the phenomena quite possibly are instigated by surviving spirits you will find the effects intelligently patterned and far more highly developed. Phenomena lacking control, such as the English experimenters encountered, will not occur. It seems significant to me that the best results are obtained when the sitters accept the possibility of the existence of surviving spirits.

Even if the experimenter only adapts his behavior to spiritistic concepts for the purpose of the experiments it will help. Further important suggestions are: At the beginning of each sitting spirit friends and relatives should be formally greeted. They should be thanked for previous participation and invited to participate and aid the present sitting. At the end of each sitting they should be thanked again for their help and presence. In other words, common courtesy helps.

I repeat, the traditional spiritualistic procedure appears to produce the best results.

By following these quite simple rules you should be able to produce raps and other psychic phenomena. And when you do it will be a step along the way in aiding parapsychology to regain its lost luster and make real progress.

Engraved portrait of Ferdinand Cartwright Ewer is copyrighted 1963 by the California Historical Society, San Francisco.

# When a *FICTION FOOLED* a Spiritualist

By Gwen Gaines

**Famous New York jurist insisted on believing this 1854 seance story despite the author's denials.**

FOR TWO DAYS rain had been falling from the grey October sky that hung like a pall over New York. In the gutter, bits of paper swirled in the dirty water gushing in small rivers down the storm drains.

The steady drizzle wet the somberly dressed men and women as they left their carriages to enter the cathedral. Shaking the raindrops from their tall black hats and heavy cloaks the men pushed open the massive carved doors. The spectacle before them drew involuntary gasps from the women. The dark gloom outside was forgotten as they viewed a colorful grouping of more than 100 clergymen, their brilliant vestments made splendid by the light from a profusion of tall candles. A black-draped altar and pulpit made a dramatic background for the casket, draped in rich purple velvet, which rested there on its catafalque.

Who was the man whose funeral rites had attracted this attention?

To tell his name is easy. To say who he was is not so simple.

* * *

FERDINAND Cartwright Ewer's death marked the end of a lifelong search for knowledge

concerning the mysteries of life and death. Or was it rather the beginning of a new adventure for this strangely intense man?

His search had begun 57 years earlier on May 22, 1826, when he was born in Nantucket, R.I., to a family of Unitarian-Quaker faith. Almost his entire life from earliest childhood was marked by a passionate involvement with religious ritual. Even as a six-year-old his favorite pastime was playing "high church" before his wondering playmates and he longed for the day when he would stand before a real congregation.

During his junior year at Harvard he underwent a brief disenchantment with religion. Following in the footsteps of his father, he developed a short-lived interest in resource development and earned a B. A. degree in civil engineering.

After graduation, unable to satisfy his talent and ambitions in the east, he decided to join the 1849 Gold Rush migrants to California. Once there he earned a precarious living as a writer and editor for various newspapers. Also, it was a time when Spiritualism was enjoying a popular revival and Ewer occasionally supplemented his income by serving as a medium at seances.

As editor of a monthly periodical, The *Pioneer*, he decided a fanciful story on this theme would make interesting reading. His knowledge of spiritual matters and his lively imagination helped him create a weirdly entertaining tale of dying and the afterlife. That this fiction would be accepted as fact apparently never occurred to him, or so he claimed later.

The original story, titled "The Eventful Nights of August 20th and 21st," appeared in The *Pioneer* early in 1854. Ewer provided no explanatory introduction to his tale. He simply began: "I am about to undertake a task — here in silence of this room — to which I feel impelled by a combination of circumstances such as I believe never surrounded mortal man before. . . . I feel that I only can relieve my mind from its insufferable weight by laying before the public the occurrences of the last two nights."

He then proceeded to tell an eerie tale involving all the elements of the traditional ghost story — the late hour, a mysterious message from a dying man and a rendezvous in a desolate section of San Francisco.

The story continued: "Last evening about 10 o'clock I received a note written in pencil, which, I was told, had been left for me by a little girl. It was brief but an exceedingly urgent



request — nay, it was almost a command — that I should go out to the house of the writer, Mr. John F. Lane. It stated that I needed nothing but should start immediately upon the reception, bringing with me paper, a pen and candles."

At first, Ewer wrote, he regarded the note as some sort of trap designed by robbers and decided to ignore it. But then, curious to see what it was all about, he took the precaution of leaving his watch and wallet at home, put a pistol in his pocket and headed for the home of Mr. Lane. After going only a few blocks he met two friends, one a doctor, and prevailed on them to accompany him.

At first, Ewer wrote, he was welcomed by the child who had delivered the note and by an emaciated, obviously very ill man. The doctor soon confirmed that Lane was indeed in the terminal stage of consumption and had only a few hours to live. Having assured himself that Ewer would care for the child after his death, Lane began to tell Ewer why he had been summoned.

Lane was a firm believer in Spiritualism and also a medium. Four days earlier the spirits had told him to have someone connected with the press with him when he died. He knew Ewer was a journalist interested in Spiritualism and had spent several months investigating the doctrine. He also knew Ewer had been an atheist and thought he was now a believer. Ewer protested that this was not the case. While he had served as a medium on occasion, he was still skeptical. He did, however, agree to wait with Lane for whatever manifestation might occur that night.

The story goes on to describe how a table was placed near the invalid's bed and Lane's thin white hand laid on a sheet of paper on this table. A pencil was placed in his hand and soon a message from the spirit world stated that it was time for the world to understand the meaning of death. It was the spirits' wish that Ewer would publish the account of this night's happenings so that all the world would see the truth of Spiritualism.

In order to demonstrate the genuineness of the communication Lane was to hold a conversation with Ewer before, during and after Lane's death, describing the "dying experience."

The lengthy story tells in detail how it feels to die. Lane's face shows the terrible experience he is undergoing and finally he cries out, "Tell the world that in death the spirit is fearfully and forever alone . . ." Then there is silence,

the doctor declares Lane dead.

Without warning the icy fingers grip Ewer's hand and force him to write. Through a series of vocal questions by Ewer and written answers by the dead man it is revealed what happens when one dies. Lane now asserts that he was mistaken — that death is not terrible after all; only the act of dying is strange and lonely. This period lasts only a moment as the dormant spirit develops and takes form. Then as Lane affirms the spirit's immortality and describes the harmony and beauty of death, the revelations come to an end. More is to be made known on the following night, Lane tells them, and his fingers loosen their grip on Ewer's hand.

The next night the group again assembles and the dead Lane tells of the situation in which he finds himself. He explains to them that whereas life is finite and material the spirit after death is in an infinite shapeless abode, united with, yet individually separated from, other spirits in a vast kaleidoscope of beauty. There are grades in the spirit universe, Lane writes, and opportunity for advancement to another higher universe and another and so on. Only in Lane's present "intermediate state" can he communicate with the material world.

Suddenly the corpse sits bolt upright and exclaims that his spirit is passing to yet another universe and must bid them farewell. The body drops back onto the bed and no further communication is possible. The next day they buried John Lane.

Not buried, however, was the story. Almost immediately after publication Ewer began receiving letters from interested readers, especially from Spiritualists in the eastern part of the country. One of the most enthusiastic, Judge J. W. Edmonds, seems to have been taken in completely by Ewer's story. He not only republished the story in his own *Sacred Circle* but compounded his error by stating that he had held several spiritual interviews with the same John F. Lane since his death. The news columns of the *New York Morning Herald* carried the lengthy correspondence of Edmonds and Ewer as each accused the other of misrepresenting facts.

Edmonds insisted that the events described in the story must actually have taken place and he swore that he and other mediums had conversed with John Lane. Ewer declared that anyone who said the story was true was either "a fool" or an out-and-out liar, that he had exaggerated the supernatural detail in the



story deliberately so that no reasonable person, Spiritualist or not, could possibly misunderstand. Edmonds' was a humiliating position as Ewer hammered away sarcastically at his absurd gullibility. Ewer even wrote a long account of the creative process involved in writing "The Eventful Nights," comparing his story with the macabre tales of Edgar Allen Poe. In May 1855 he published the entire details in *The Pioneer* and repeated the original story as answer to many requests. Most Spiritualists agreed that while the story raised many interesting points for discussion Ewer had made up the entire account. Edmonds was discredited in his own Spiritualist circles and the worry and confusion caused by the controversy probably hastened his death.

* * *

EWER HIMSELF soon left journalism, studied for the ministry and a few years later replaced Bishop Kip as head of San Francisco's most prominent Episcopal church, Grace Cathedral. In 1860, plagued by asthma and tired of the California pioneer environment, he returned to New York.

Here he became increasingly obsessed with complicated and formal church rites and was once in danger of standing trial because of public indignation over a series of sermons on "Ritualism." The protests over his ministerial eccentricities finally led to Ewer's resignation from the pulpit of Christ Church in New York. His many devoted followers soon organized St. Ignatius Church where he served as minister until his death from a cerebral hemorrhage in Montreal on October 10, 1883.

His funeral had all the color and medieval pageantry he could have desired and possibly among those attending his last rites many pondered Ewer's own "intermediate state," still concerned that "The Eventful Nights of August 20th and 21st" was more than fiction.

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### BATS DESERT DRYING CAVE

MOST OF Carlsbad Caverns' extensive bat population has moved out, according to the *San Diego Evening Tribune*. Only some 10,000 bats remain in the famous New Mexico park, from an estimated 300,000. An extensive drought appears to be the culprit, explained park guide Hiram Tarent. "There's no food, no water and no insects for the bats to eat in the caves," he said. Many of the animals headed for the town of Carlsbad. The Eddy County sheriff's office reported flocks of bats hunting insects in town and along the Pecos River.

# UFO Damages Iowa Soybeans

Close-up shows scorched depression in Sialkeu field.

*Four-foot depressions and scorched plants in these three Iowa fields so far defy all natural explanation.*

By Vivian Buchan

IF ANYONE spots a strange flying craft that uses isolated soybean fields for landing strips people in northern Iowa would like to hear about it. Or if anyone has seen lightning make craters in soybean fields they'd like to hear about that too. Especially wishing to hear are the three farmers whose fields were damaged last June in a manner that so far has defied explanation.

Between June 26 and June 27, 1972, something happened on the Donald Sialkeu farm near Goldfield, Iowa. Sialkeu had checked his soybean field a day or so before June 26 and everything was growing well. When he returned about a week later he discovered a four-foot-square scorched depression right in the middle of the field. This depression was surrounded by yards of wilted soybean plants. Yet no track led to or away from the depression.

Walter Jones, who lives about 150 feet from Sialkeu's damaged field, said that about 7:00 P.M. on the night of June 27 he saw something unlike anything he'd ever seen before.

"Something suddenly lit up the whole house," he recalled. "It seemed to hit along the house and was so bright it seemed to take the page out of the book I was reading. It was raining slightly so I thought it was lightning. I was worried about my electric fence but there weren't any fuses blown."

Sialkeu notified Wright County Sheriff Robert Shaw, who came out to the farm to investigate. Shaw said, "The oddest part about the damaged area was the row of holes, in a straight line, that looked like someone had made them with a pipe. Inside these holes was a silver-like dust. The plants around looked as though they'd been sprayed. My first reaction was that lightning had struck the field but for some reason the plants were not dead or burned even though they'd been scorched for about 30 square yards around the depression. The ground was baked hard on top but a few inches below the surface the soil was moist."

Shaw sent samples of the dust and some of the scorched plants

Plants in field near Goldfield, Iowa, are mysteriously scorched and wilted.

to the Bio-Assay Laboratory in Ames, Iowa, to be analyzed. Dr. Robert Haughman, who tested the samples, later reported "preliminary tests indicate lightning was the cause of the silver-like dust."

His declaration might have ended the mystery but another chapter was added when Marvin Teig, who farms 300 acres near Story City, Iowa, discovered a strange depression in the exact center of his isolated soybean field. He drove the 30 miles to Goldfield to look at the one reported by Skahen.

He found the two depressions almost identical. Both were four feet square, both were baked hard on top of moist undersoil and both were covered with a silver-like dust. The only difference was that a stand of beans was unaffected on the north side of the scorched area in one field and in the other field the beans were unaffected on the south side.

Both farmers presume the damage occurred between June 20 and June 27. They rule out vandalism because no tracks led in or out of the fields which are in isolated areas.

Teig said, "In my opinion the burned spot and large depression in my field were definitely not caused by lightning. I've been farming all my life and I've seen lightning damage to fields before. At first I thought a helicopter spraying fields might have had some problem and had to set down in the field; this might have caused the sprayed effect on those wilted beans. But if that is what happened the damage would have been in a more confined area."

To date no helicopter has reported making a forced landing in either field.

A third chapter was added to this mystery story when Jerry Dean, who farms in Pocahontas County near Laurens, Iowa, about 80 miles from Story City, reported two similar depressions in his soybean field. He first discovered the mysterious damage to his soybean field on Sunday, July 9, and reported it to his wife. Dean said one depression was about three feet in diameter and the other about one-and-one half feet across, in the middle of his field. Both areas were scorched on top with the soil damp a few inches below the surface. The mysterious silver-like dust covered both areas.

Like Teig and Skahen, Dean hadn't visited his field for about two weeks at which time everything had been in order.

"We have no idea what caused this," Mrs. Dean said. "It's really strange. Several of our neighbors believe UFOs are the cause



of these depressions. I've always been interested in science fiction but my husband laughed at me. Now I think he's beginning to believe it too."

Bill Atkinson of Des Moines, Iowa, a member of the Aerial Phenomena Research Organization (APRO), was so intrigued by the reports that he drove to the fields to see the depressions for himself. He theorizes, "The damage was caused by a nonconventional aircraft that landed and tried to take off again. Lightning would have burned the soybeans but these plants were just wilted and are growing again. They couldn't grow after being struck by lightning."

Atkinson suggests a craft from somewhere out in space was forced to land and make repairs. He says, "I think it had to land a couple of times before all the repairs were made. This is why the depressions were only a few miles apart. Or maybe the craft was on a mission to take samples of earth soil. Anything's possible. But no one should be alarmed by this; it's been going on for years. But this time there is evidence that a craft landed and we have evidence (the silver dust) that's going to tell us just what it was. It's a one-in-a-million find."

And so Atkinson gathered samples of the dust and plants and sent them to James Lorenzen, director of APRO in Tucson, Ariz., to be analyzed.

An expert metallurgical and chemical consultant, Walter W. Walker, was engaged to study the samples. As an expert in fulgurites (the vitrified crust produced by the fusion of sand or rock by lightning) Walker declared immediately the silver-like dust had not been caused by lightning. He explained, "When lightning strikes the ground, fused sand is always in evidence. But fused sand does not appear in the Iowa farm samples. Nor can lightning cause the large surface area depressions described in the Iowa soybean fields."

Walker's statements lend credence to Atkinson's UFO theory. As Mrs. Dean said, "Atkinson's explanation makes more sense than anything I've heard so far."

Whenever UFOs are mentioned people become uneasy; they prefer to believe natural forces were responsible for the mysterious craters. Thus they were relieved when Walter Andrus of the organization Midwest Network of UFOs in Quincy, Ill., called Atkinson's assertions "wild statements."

In a telephone interview Andrus said, "Atkinson has no justification for claiming craft from outer space caused the depressions. Of course we're still inter-

asted but no UFO has been seen in this area. We cannot decide it was a UFO until all other possibilities have been definitely eliminated.

"These science fiction accounts of occurrences make for good reading but can hurt any real scientific study of UFOs. It's like crying wolf . . . when the real thing happens no one will believe it."

APRO at Tucson, however, is not treating the affair lightly. My telephone conversation with Jim Lorenzen on August 30 throws additional light on the subject. He said, "We're still huddling over the samples and expect to continue our study. There's little question a minor explosion of some kind created those shallow craters. The dust, so-called, appeared much like a light frost on the ground on a cold morning. We've determined that the silver-like dust is molten slag, so fine it must be studied under a microscope. Walker told us that whatever produced the craters and the powder must have generated heat from 900 to 1000 degrees centigrade over a very brief span of time. Definitely the dust could not have been formed by lightning but what did create it has not been determined as yet. I understand that Bio-Assay Laboratory is reassessing its findings but we've had no report on this."

And so the argument continues. Those who believe craft from outer space landed in the Iowa soybean fields in June 1972 cite the report of the Arizona metallurgical expert in support of Altmann's explanation. Those who pooh-pooh UFOs and insist lightning caused the depressions refer doubters to Andrus and the Bio-Assay Laboratory report.

Until someone actually witnesses the creation of such craters — by lightning, UFOs or otherwise — what really happened in the northern Iowa soybean fields is likely to remain a mystery.

FISHERMAN'S LUCK

FISHERMAN George Dean got a bonus with a cod he caught recently. Inside the fish's stomach Dean found a bronze coin. It was identified by museum officials as an authentic Fourth Century coin and valued at $245, reports the Los Angeles Times. This was an upturn of luck for the Boston, England, fisherman. Three weeks previously he had hooked a similar cod but that one's stomach contained only a valueless slot machine token.

# *Fingers of Fate*

By Harold Helfer

Seven years ago a thief robbing Doris Keppler of Minneapolis gave her such a beating she lost her hearing. However, a doctor told her an operation costing some $900 might restore her hearing. She began saving and just recently managed to reach that goal. She began making preparations for the operation but it will have to be postponed. A thief broke into her home and stole the money.

•

At LaGuardia Airport in New York City, baggage handler Peter Laise was shot in the chest when he dropped a suitcase and a gun inside went off.

•

As a gag Mrs. A. D. Milburn of Fullerton-Whitehall, Pa., made a voodoo doll in her aunt's image, recited a few words and stuck a pin in it. A few minutes later her aunt phoned to say she had a nosebleed.

•

Ed Zocker of Hardin, Ky., believes he has a jinxed barn. When a windstorm destroyed it, Mr. Zocker patiently rebuilt it. A week later an auto missed a turn on the road, crashed into the barn and knocked it down again.

•

New Orleans police were pursuing a car thief, who fled at high speed along a main thoroughfare and finally crashed into another car. The thief jumped from the stolen car, which then rolled over his feet, pinning him until the police arrived.

•

Maryanne De Fusco of Johnston, R. I., received Christmas cards from her two brothers, Joseph of Waterbury Conn., and Edmund of Los Angeles. They had chosen identical cards.

•

Susumu Saito of Tokyo was shot on a hunting trip — by his dog. The hound pounced on the rifle's trigger.

•

Mr. and Mrs. William Wendlund of Vassar, Kans., didn't exactly hit it off the first time they met. Mrs. Wendlund hit her future husband in the face with a pie "because he was so obnoxious." But the Wendlunds recently observed their 51st wedding anniversary.

# Our OUIJA Called Up a SPIRIT

**Our "messenger" could identify unexpected visitors and predict ball game scores—but talk with the dead?**

By Mavis Clifford

EVER SINCE my daughter Paddy received one as a gift from her Grandmother Butler in 1958 my family has found the Ouija board fascinating, tantalizing and frightening. At first Ouija was an amusing game but gradually each member of the family formed his or her opinion of it. Paddy was absorbed by its mystery, delighted with its answers to any and all questions. My son Everett's initial curiosity developed into actual dislike and he considered the device a source of evil. My husband Walter accepted it as nothing more than a game. My mother Effie Butler believed that the answers were provided by spirits while I felt that they came from our unconscious minds.

My theory encountered difficulties when we found that Ouija could accurately name the make, model and color of any auto which unexpectedly entered our unlit yard at night. Walter was in mining and frequent callers from the mining industry visited our home seven and one-half miles southeast of Custer, S.D. We always were alerted to the approach of company by the barking of two dogs, flash of headlight beams and the crunch of tires on gravel. Ouija could even identify the occupants of unseen (by us) cars. By no stretch of imagination could I attribute such accuracy to any of our unconscious minds.

During the school term of 1958-1959 we discovered that Ouija accurately could predict well in advance which team would win a basketball game. Quite by accident I learned that Paddy was charging her classmates a dime for each "inside information." We were awed by Ouija's accuracy and frequently we entertained guests with a session at the board.

One of our most frequent visitors was Lawrence Duncan, a miner friend who lived some nine miles southwest of Custer. Dunc walked in and out as if he were a household member but with a distinctive difference: he was noisy. His entrance into the house invariably was announced by a resounding crash as the back door collided with a storage closet door in the short hallway. Then would follow the weighty sound of footsteps and another thump that rattled the dishes on the shelves when he struck the toe of his miner's boot against the first step. Heavy treads would climb the steps; one, two, three and the doorknob rattled; the door struck the wall and there was Dunc, whistling through his teeth.

For some reason Ouija seemed to delight in ribbing Dunc. Admittedly he had his faults, especially an occasional overindulgence in liquor. Yet Dunc was a generous person. His kindness brought food to the table of unfortunates and often provided them bed and board in his own home. He was endowed with a carefree personality and a touching smile. If at times he drank as if pursued by the devil, he always sang as if the angels had converted him.

During the night of March 1, 1959, Lawrence Duncan died of a heart attack while driving home from a visit with neighbors. The following morning his body was found pinned beneath the wreckage of his pickup.

We were painfully aware that we had lost a warm friend. The Ouija board gathered dust on the closet shelf while we contemplated the impermanence of life. Months passed before we consulted Ouija on the perplexing questions of life after death.

"Can we communicate with the dead?" Paddy asked it one day. The planchette darted to the "yes" in the upper left corner of the board. "Where is Dunc?" she continued. The planchette moved rapidly from letter to letter, at times sliding entirely away from our feather touch. "Dunc is repenting," spelled the planchette.

"Can we talk with Dunc?"

Again came the reply, "Yes, after his probationary period."

Our questions remained serious during the ensuing months. Some answers were extraordinary, yet acceptable and satisfying to our belief. We never questioned the identity of the unseen force responsible for the messages, however. Perhaps I still thought the answers came from our subconscious minds. But we began to feel drained of

energy after lengthy sessions and often developed splitting headaches. Many times after operating the board the night would be disturbed by unidentified sounds. Occasionally we were awakened by flashes of light.

"I believe we can actually speak with the dead, Mom," Paddy confided one day. "Ouija works better at night and it works best for you and me. Let's try, try really hard, the first night we are all alone."

"Okay," I agreed.

Our first opportunity came on an evening in May 1961. Everett, eager to drive the car, accompanied his father on a business call. Grandmother Butler retired early to her trailer home about 300 feet from our house.

It was a dark quiet night without the whisper of even a breeze. A faint mist hovered over the valley. It was almost as if the world were holding its breath. "It's an ideal night for a seance," I commented as I closed the doors and made certain they were securely latched.

Paddy brought the Ouija board into the dining room. "I won't be scared no matter what," she chattered enthusiastically. She arranged two chairs facing so that we could rest the Ouija board across our laps. She lit a candle and placed it on the dining table so that its light fell across the board. I turned out all the other lights in the house. We settled in our chairs near the door that opened to the outside yard.

"Aren't you excited, Mom? I just know something is going to happen."

I did feel a sense of excitement watching the eerie shadows cast by the glowing candle but I didn't really expect more than some phenomenal messages spelled out on the board by the planchette.

Paddy acted as spokesman. "Can we speak with the dead?"

The planchette darted to "yes."

"Whom can we talk to?"

The planchette moved like a live thing beneath our fingers. "D-U-N-C . . ."

We heard the back door open; we heard the crash as it banged against the storage closet. Our startled eyes met and locked. Footsteps followed; then came a dull thud and dishes vibrated on the shelves.

"This is impossible," I thought.

We heard more steps: "One—two—three," I silently counted, holding my breath. We heard the doorknob turn. There came a distinct hiss like a whistle through the teeth. The candle dimmed; the flame waned and went out.



Our screams broke the spell. In the total darkness we clawed for the nearby doorknob and bolted out the side door into the night. Terror hastened our undignified flight to Grandma's trailer.

When Grandmother Butler finally extracted a coherent explanation from us she insisted we all return to the house. After she had turned on the lights we forced ourselves to enter. Both the back door and the kitchen door were wide open. Otherwise everything seemed normal.

Paddy and I have reviewed our experience many times. The possibility of a flesh-and-blood intruder must be discarded. No one—family, friend or stranger—could have approached the house without alerting the dogs. Both back and kitchen doors had been secured from the inside. Aside from all this, however, we cannot conceive of anyone imitating so exactly Dunc's usual entrance, much less managing the perfect timing. We are convinced our visitor was Dunc. Our only regret now is that we ran away. What might we have learned if we had not panicked?

VIRGIN vs. I.R.S.

DIVINE GUIDANCE from the Virgin of Guadalupe extended to frustrating the Internal Revenue Service, reports Copley News Service. An unnamed Mexican, a deeply religious man who has made numerous pilgrimages to the cathedral of Guadalupe, had a dream in which the Virgin of Guadalupe directed him to purchase ticket No. [illegible] in the Mexican national lottery. He telephoned his nephew who lives in Texas to tell him the wondrous dream. The nephew helped his uncle track down this ticket number and they invested the uncle's savings to buy up the entire block of tickets that contained the magical number.

The Virgin had not been mistaken: ticket number [illegible] won the grand prize of three million dollars! At this point the Internal Revenue Service put in a claim for $1,000,000 on grounds that the nephew actually had acquired the ticket for his uncle and as the real owner owed the United States income tax on the prize. When the case went into United States tax court, however, the court ruled that the ticket had been acquired because of the uncle's divine guidance and was held in the uncle's name.

The United States could take nothing in tax.

ABOUT THE AUTHOR

BEVERLY JAEGERS was born in St. Louis, Mo., and currently resides in Richmond Heights, Mo., with her husband Raymond and six children. After graduating from Southeast Business College she was employed as a secretary and editorial writer with various business firms before becoming a professional hand analyst 10 years ago.

Mrs. Jaegers has taught hand analysis at University City for three years and recently has begun classes in ESP development as well. Articles by or about her have appeared in numerous newspapers and astrological and metaphysical magazines. Her book "The Human Hand" will be published by Lemon Press.


# Dermatoglyphics: WHAT MODERN SCIENTISTS SEE IN Your Hand

**Modern hand analysis divines personality traits from the skin texture patterns rather than from lines in the palm.**

By Beverly Jaegers

HOW MANY loops and triradii can you find in the skin pattern of your hand? An average hand will show two or three loops and five triradius points. If your hand has more than this number you are likely to be a very special person.

Modern researchers in science and medicine have become interested in these special skin patterns and their studies have led them to some surprising conclusions. Gypsy palmists seem not to have noticed these characteristic skin patterns which usually show up clearly only in an inked print of the hand. Modern hand analysis works exclusively with such hand prints and consequently is termed dermatoglyphics or "skin carving."



Working at Minneapolis Veterans' Hospital, Dr. Milton Alter has found that most human hands carry a triradius, or intersection of the growing patterns of the skin, on the lower outside edge of the palm (Illustration 1-A). In addition, these points exist beneath each of your fingers. A triradius point found higher up near the heart line is seen only on the hands of children born with congenital heart disease. If they are found on the palm of an adult it might indicate that some basic heart defect present at birth has been corrected by physiological changes in the body.

Illustration 1: A triradius at location B (rather than at A) indicates heart disease.

Dr. Alter, a neurologist, has been working with pediatrician Dr. Robert Schlesberg in the compilation of hundreds of hand prints, fingerprints, and foot sole prints in order to diagnose mongolism as well as heart defects. In this form of mental retardation the normal head and heart lines join to make a chained structure (Illustration 2-A).

My own dermatoglyphic research has uncovered another characteristic of the mongoloid hand. A looped formation in the skin pattern on the ulnar or outside edge of the hand, called the Ulnar Loop, occurs in a significant percentage of mongoloid or retarded children and adults.

An axial triradius at the bottom of the hand on the mount of Neptune indicates psychic ability (Illustration 3-A) and tends to support the conclusions of astrological experts who hold the planet Neptune responsible for the possession of psychic ability. This psychic triradius appears to indicate natural psi ability rather than that acquired by study or experimentation. The

Illustration 2: Hands of manipulated persons often show abnormal joining of the head and heart lines.

clairvoyance and the ability to see the human aura. Formerly, deep or fine lines in this area were regarded as "health" or "liver" lines but more recent research indicates they are related to psychic talents. These "psychic" lines come in all sizes and shapes but always run from the mound of Luna toward the little (or

Illustration 3. Print of hand of a natural psychic shows two indicators of the ability as well as loops denoting a sense of humor and good memory.

hand print in Illustration No. 3 is that of a 36-year-old woman who has been psychic since birth. She did not realize this fully until she was about 30, when a series of paranormal events in her life led her to consult a professional sensitive. Note the triradius on the mound of Neptune just above her wrist.

In addition her hand shows a formation on the mound of Luna known as the "psychic eye" (Illustration 3-B). This mark indicates natural



Mercury) finger. A current research project is attempting to determine whether different formations of these psychic lines indicate particular psychic talents or just general psi ability.

On this same hand two skin loop patterns are visible; one is common and the other infrequent. The loop of good humor (Illustration 3-C) belongs to the hands of those who enjoy laughter and the humorous side of life. If you have this loop on your hand you may not be a comedian but you do find fun and enjoyment in living. The loop of photographic memory (Illustration 3-D) runs parallel to the head line and loops backwards toward that line, retracing its own path across the hand. In its most developed form this loop indicates an ability to remember and recall practically every experience and fact in the memory storehouse of the brain. While not a prerequisite for a sensitive such a talent obviously would be of great value in such mental techniques as visualization.

Illustration No. 4 shows some other loop patterns to be found on the hand. The ego loop (4-E) is in the same location as the loop of good humor but is bent sideways as it is positioned directly beneath the Apollo or ring

Illustration 4. Diagram indicates locations of various loops that may appear in hand's skin texture.

finger. This loop indicates self-confidence often verging on egotism, a valuable asset for those involved in acting, advertising or the communications field.

If you possess the common sense loop (4-F) on your hand, you generally know what is best for you and your loved ones. You

can learn from experience and may be able to pass the benefits of these lessons along to others in the form of good advice. If you possess both the loops of good humor and of common sense your personality should be well balanced.

I already have mentioned the Ulnar Loop (4-G) in connection with mongolism. On the hands of persons of normal intelligence it indicates an extra dimension within the subconscious mind. Those who have it frequently find themselves in some degree in attunement with the rhythms of nature, the changing phases of the moon and the moods of animals and birds. Thus, it is interesting to speculate on its occurrence on the hands of the mentally retarded — perhaps nature compensation for the malfunction of the conscious mind by adding to the abilities of the subconscious.

The inspiration loop (4-H) indicates a capacity to be inspired or to inspire. On a weak hand it can indicate idealism carried to an impractical degree but usually it indicates an idealist, as opposed to a dreamer, who can lead by the power of words or force of personality. This is by no means a common loop and if you have it, consider yourself fortunate.

The response loop (4-I) shows that you respond wholeheartedly to music, beautiful sunsets or the moods of persons around you. Your emotions may range from wild enthusiasm to deepest depression all in the same day. Since such sensitivity to surroundings is difficult to control, this loop may be good or bad depending on the personality patterns of its owner.

The rhythm loop (4-J) signifies a natural sense of rhythm and a genuine love of melody and harmony. The owner of this loop may dance, sing or play an instrument by ear. Many great musicians, professional dancers and screen stars have had this formation on their palm.

The "bee" (4-K) is not strictly a loop. In appearance it resembles the oval striped back of a bee and may be enclosed by an outline of its own. This tiny but significant formation is found on the hands of persons who compose music or possess musical genius in one form or another. A child whose hand exhibits this marking near the thumb certainly should be encouraged to study music.

The courage loop (4-L) tells of natural strength of character. Endurance, stamina and fearlessness are some of the attributes this loop indicates.

The remaining two loops are quite uncommon. Less than a dozen examples exist in my ex-




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tensive files. The royal loop (4-M) is so named because it first was identified in India on the hands of those of royal birth or descent. My own research shows it is indicative of self-pride, which may or may not be a good aspect. When it is found in a hand with an index (or Jupiter) finger almost as long as the middle (or Saturn) finger it marks a leader of men.

The charisma loop (4-N) is found on the hands of those persons whom others like without knowing why. These magnetic personalities seem to cast an almost hypnotic spell; religious leaders and politicians having this loop can change men's lives.

These skin patterns and grainings on the hands and feet with which you are born never change — cannot be changed. However, major and minor lines can and do change, sometimes within a matter of days. This discovery has removed hand analysis from the realm of fortune-telling forever. If the lines can change that rapidly how could a prediction based upon them and made several years in advance possibly remain relevant? There still is a great deal of work to be done before we unlock the secrets of the hand but interested doctors, lay analysts and students of dermatoglyphics are making fascinating discoveries every day. And the slogan of the ancient palmist — your life is in your hands — remains true for newly discovered reasons.

## MADSTONE CURES HYDROPHOBIA

A DOCTOR in Kansas City, Mo., was using a pair of madstones to treat hydrophobia before the turn of the century, reports the *Pioneer News-Observer* of Kerrville, Tex. The account originally was published in the *Kansas City Journal* in May 1888.

Texas cowboy Tom Harris was rounding up cattle that had strayed into Indian Territory (now Oklahoma) when he was bitten by a "hydrophobia cat." Harris went immediately to Fort Elliott, Tex., in search of a madstone. Unable to locate one there he made the trip to Kansas City. By this time his left hand and arm were swollen and intensely painful.

Word was sent to Dr. J. M. Dickson, who possessed a pair of madstones which his grandfather had brought from Ireland. Dr. Dickson began treatment immediately, applying the madstones to the bite. The madstones drew pus from the wound — "as much as half an eggshell full at one time." The swelling decreased and Dr. Dickson declared the case under control. Dickson earlier had treated Sac and Fox Indian Chief Keokukown for hydrophobia.


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## COLONIAL GHOST?

By Joel L. Jensen

DURING THE summer of 1968 I was visiting my friend John Gosser on his farm about three miles west of Kellogg, Minn. One July evening after we had finished our evening meal we sat on the back porch to rest and talk. As I looked southward toward the nearby road I saw a man approaching. I cannot recall seeing his face but I was struck by the fact that he was dressed in a white Colonial costume with knee-high black boots. An enormous black dog walked beside him as he continued north down the road. After I had watched him for a second or two I asked John if he knew who he was. John didn't and we continued to watch him for about five seconds when suddenly both man and dog vanished before our eyes.

Astonished, we ran from the porch to the spot where we had seen them disappear. On either side of that piece of road was open pasture land. There was nothing to afford concealment. Yet we found no trace of either man or dog. We searched for 20 minutes before giving up.

Kellogg was settled in the late 1700's. Had we seen a ghost, one of

Joel L. Jensen

the town's first settlers? — Rochester, Minn.

## A GHOST DOG NAMED COKEY

By Kathleen Mamerow

OUR COCKER Spaniel Cokey was already fairly old and blind in one eye when we acquired her in October 1965. She would sleep at the top of the stairs and snore. When Cokey's snoring got too loud someone would get up and tap Cokey and she would go thump, thump, thump down the stairs. She liked to sit next to you while you were writing and to brush against your legs when you were sitting at the table. Cokey would all

in the manner for hours if you bothered (?) of her. When she was about 15 she began having terrible breathing and sometimes you could hear her struggling for breath.

The day before Cokey died in November 1950 she went to each person in the house and put her head on their laps. She looked up at their faces and cried as if to say good-bye. When she got to the last person, myself, she jumped right into my lap, something she never had done before, and licked my face. Then she wanted to be let out. Before she went out the door she took one last look at the house and then walked slowly away.

When it was time for her dinner we called her but she didn't come. We looked for her all night. A week later we finally found her lying on her side facing our house on the neighbor's porch across the street. I buried her in our yard the next day.

Not long after this we started hearing funny noises. Then one night I was awakened by snoring. I followed the sound and saw Cokey sleeping at the top of the stairs like she used to. She turned and faced me then went slowly down the stairs. I followed after her but when I got to the bottom of the stairs she had disappeared.

In the morning I asked if anybody else had seen or heard Cokey. They all said they heard noises but didn't know what they were. Since then I have seen Cokey a few times at the top of the stairs and under the table. Some of the family have seen her too and heard breathing noises. At first it was spooky but now we are all used to having a ghost dog named Cokey around. — *Hopewell, N.J.*

CALLED BACK FROM ETERNITY

By Anna Bar

WHEN I WAS in my teens I left my parents in our native Czechoslovakia and came to New York City, where I stayed in Manhattan with a very nice couple, Mr. and Mrs. Whalen. Early on the morning of January 3, 1922, I climbed out of bed and lit the potbellied gas stove to try to warm up my chilly room before I had to get up for the day.

Sleep came easily when I was young and I soon dozed off. Then I began to dream that I was dying. My limbs were heavy and when I tried to move them I could not. Somehow I knew this was the end. I thought of my loved ones so far away in Czechoslovakia. How would I let them know of my leaving? My torment and grief were indescribable.

Then I seemed to be above my body looking down at it. I became enveloped in a bright haze and a radiant angel approached me, hand outstretched. The angel said, "Come." From somewhere there came the most beautiful music I had ever heard in my young life and I knew it could be only from Heaven. I

Anna Bar

was no longer sad. The angel and I rose higher and higher with music all around us. Then ever so faintly I heard someone calling my nickname, "Dusty, Dusty . . ." The voice came nearer, calling insistently. Then my angel was no longer with me and I knew I had to answer the calling voice.


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ping sun). The housewares department had several sets of cookware on display but none of the type I wanted. However, there were several boxes of unopened cookware on the shelves and I proceeded to tear open one of the boxes. While I was busily unpacking pots and pans, Kendall began screaming excitedly, "Deedler! Deedler! Mommy, it's Deedler!" "Deedler" was Kendall's pet name for my father, Otto White, who had died in Maxwell Air Force Hospital in Montgomery, Ala., the previous September.

Mary Carole

When I turned up, I was eye to eye with my father with only a counter between us! I dropped the pots and pans to the floor with a clatter and stood there utterly speechless. I desperately wanted to speak to him and ask him if it really were he but no sound would come from my throat. He was dressed in the same white T-shirt he always had worn and he was drinking coffee from a styrofoam cup just as he had in the hospital prior to his death. (Food and beverages were not permitted in the store.) He said nothing but simply stared into my eyes, then slowly began to back away. As he began to back away, I

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spotted Mrs. Bechtold and hurried over to her. I asked if she saw the man, which she did, and I then told her he looked exactly like my father. I made a thorough search of the store in the hope of seeing him again but he had vanished. Mrs. Bechtold and I then went home.

Later that evening while I was washing dishes, it suddenly dawned on me that perhaps Mrs. Bechtold hadn't seen the man at all. I rushed next door and asked her. She confirmed that she had seen a man but that he had looked too young to be my father. I assured her that Dad was a very young-looking man. I'm convinced it was my father I saw that day but the reason why he appeared at that time and place I still don't understand. — *El Paso, Tex.*

### I FOUND MY RING

By Leonard H. Haller

BEFORE HER death in 1961 my wife Joan presented me with a ruby and diamond ring which I cherished. Then one day early in 1978 while tending to bushes in my front yard the ring slipped off my finger. I searched for a long time but could not find it.

The following October I attended a meeting at The Church of Two Worlds on Q Street in Washington, D.C. A medium I did not know, Mrs. Le Ludene, was giving messages. She stopped up before me and said, "I get the name Joan and she says you will find your ring behind a bush toward the rear." I went home and searched but still I could not find the ring. The following March after a night of heavy rain the thought came to me that my ring might be visible now. I went out and looked behind a bush at the corner of the house and the band of the ring was protruding from the dirt. I am eternally thankful for this evidential message from Joan. — *Washington, D.C.*

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By DAVID TECHTER

### PSYCHOTHERAPISTS MEET PSI

FOR THE last few years the Association for Humanistic Psychology has featured material on the paranormal and the transpersonal in its annual and regional meetings. Nonetheless, it came as a surprise to learn that the prestigious American Academy of Psychotherapists was going to devote its annual conference in New York City (October 20-22, 1972) to exploring "Beyond the Senses." (I heard that the program had drawn objections from some of the stuffier members of the Academy but in the end the meeting's chairman, Renee Nell, was allowed to proceed with the arrangements.) The list of invited participants was impressive and the conference was a smashing success. I was struck by the youth of many persons in the audience—and by the "young ideas" of the older participants.

The conference proper was preceded by a two-day institute during which the therapists could take crash courses in horoscope interpretation, yoga, hypnosis, alpha feedback training and related subjects. I gathered that these were well attended. The conference program attracted about 300 participants, including a number of nonmembers like myself.

Chairman Renee Nell conducts a residential treatment center for emotionally disturbed youths in Connecticut and also specializes in dream interpretation. Her dry humor helped to lighten what might have become an overlong program. Sharing the chairman's duties was Dr. Stanley Krippner, whose article on Soviet parapsychology appeared in the November 1972 issue of Fate. Long associated with the Maimonides Dream Laboratory Dr. Krippner soon will be leaving Brooklyn for Sonoma State College in California.

### TRANCE AND TRANSPERSONAL

FRIDAY evening was devoted to a long address by Dr. Stanislav Grof on the varieties of transpersonal experiences reported by persons who

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have ingested LSD. Dr. Grof has conducted 17 years' research in the psychotherapeutic use of LSD in Prague, Czechoslovakia, and is now at the Maryland Psychiatric Research Center, Catonsville, Md. Transpersonal experience he defines as "an expansion or extension of consciousness beyond the usual ego boundaries and the limitations of time and space." Persons under the influence of psychedelic drugs report a bewildering variety of such experiences. The problem has been how to categorize this mass of diverse material.

Dr. Grof decided to organize the material on the basis of content rather than degree of deviation from normal consciousness, the method used by Masters and Houston in their monumental *The Varieties of Psychedelic Experience*. Dr. Grof's discussion lasted more than an hour and included many [illegible] examples of his findings. Happily for those who missed his presentation, he had published the material earlier in the *Journal of Transpersonal Psychology* (Vol. 4, No. 1). I was most intrigued with the areas of material Dr. Grof termed "perinatal" which he interpreted in terms of memories of one's physical birth and prebirth experiences. I hope he someday will publish his study at greater length with more illustrations than in his *Journal* article. It also should prove interesting to try to fit transpersonal experiences that result from mystical experiences, trances and other altered states of consciousness into his system of classification.

As it happened, the speaker scheduled to begin Saturday's sessions was unable to attend and Dr. [illegible] prevailed on Mrs. Grof to fill in. Disappointment over missing the scheduled speaker [illegible] the moment Joan Halifax Grof began her fascinating account of her study of


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the ecstatic and mystical faiths among the Cuban population in Miami, Fla. A cultural anthropologist, Mrs. [illegible] described the ways her knowledge of the cultists' beliefs enabled her to employ their belief systems to elicit more effective forms of physical and psychiatric therapy. She reported two remarkable instances when she herself had gone into trance during the Cubans' ceremonies. [illegible] complimented her on her courage in actively entering into the belief system instead of remaining an outside observer. Many valuable papers followed in the course of the conference but for me the first two were highlights.

BUSHMEN AND PSYCHIC HEALING

THE TWO themes of trance and healing were continued by Dr. Richard Katz of Harvard, who spoke of his study of trance curing among the Kung Bushmen of the Kalahari Desert. The ritual dancing which at one time or another induces trance in about half the adult population occurs at irregular intervals — whenever someone in the tribe feels the need for one of the evening ceremonies. Dr. Katz describes the attitude of the Bushmen as "synergistic consciousness," each individual contributing his psychic energy to the total community. (An article by Dr. Katz is in preparation for a future issue of Fate.)

Dr. Lawrence LeShan, a psychotherapist now in private practice in New York City, reported on his investigations of psychic healing in our own culture. He distinguishes two varieties of psychic healing. In the first, the healer strives for some form of mystical state in which he sees the universe, including the patient, as perfect. The second variety involves actual transfer of psychic energy from healer to patient, usually by laying on of hands. The second type is commoner and easier to achieve but less permanent, Dr. LeShan concludes, than the first. From the literature of mysticism Dr. LeShan has extracted procedures for attaining the requisite mystical state and currently he is conducting seminars to train students to become psychic healers.

Another of the featured speakers was Cleve Backster, the Manhattan polygraph expert. I was particularly eager to hear his reply to the criticism of his work that recently appeared in the *Journal of Parapsychology*. (Curtis Fuller commented on the controversy in "I See by the Papers" in January 1975 *Fate*.) Mr. Backster raised considerable doubt that the research done by [illegible] was truly a replication of the original experimentation, the conflicting results being due primarily to a change in instrumentation. Backster made some preliminary observations on his more recent research. He has found that an electroencephalograph gives results comparable to a polygraph (lie detector) when attached to a plant, that is, the plant shows a reaction to threats to its well-being. EKG electrodes attached to a chicken egg also record a reaction when another egg is dropped into boiling water. Mr. Backster has promised to bring out a new book describing his experiments in detail.

PROJECTION AND PRECOGNITION

AFTER listening to Mrs. [illegible], Dr. Katz, Dr. LeShan and Cleve Backster with only a hurried break for lunch, I confess that my attention was not as keen for the remaining three speakers on Saturday's program, especially since I had heard the material previously. Robert Monroe, author of *Journeys Out of the Body*, described the onset of his out-of-the-body experiences, essentially the same as he had reported at the




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humanistic psychology convention in 1969. Elizabeth Dobson spoke on using the horoscope as a diagnostic tool in evaluating personality. I suspect her audience on this occasion was more receptive toward astrology than the majority of groups she addresses but the psychotherapists seemed to take her words in stride. John Mihalasky of Newark College of Engineering ended the afternoon with a discussion of his precognition experiments with various groups of business executives, artists, PTA groups and others. I think it was not quite fair to schedule this talk on statistical ESP tests after a whole day of more exciting papers. More than half the audience already had reached the saturation point and had left the meeting. Mihalasky avoided the dull details of statistical evaluation and spoke of the implications of his results. His talk deserved more attention than it received.

Sunday morning was devoted to two talks sandwiching a general discussion and question-and-answer period. Douglas Dean showed films of Russian sensitive Nina Kulagina moving small objects through psychokinesis and slides of Alla Vinogradova, another Russian woman who has trained herself in psychokinesis. Her results are not as spectacular as Kulagina's but—like D. D. Home and Eusapia Palladino—she has the ability to transfer her talent to others for brief periods. Several visiting Western scientists, including Dr. Krippner, were able to cause a cylinder to roll back and forth across a table for about a minute after Vinogradova had transferred psychokinetic power to them.

Astronaut Edgar Mitchell closed the program with fairly general remarks about the philosophical significance of psychic discoveries and the need for private funding for further investigations. During the discussion period the audience raised


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questions about all manner of psychic phenomena, altered states of consciousness, Kirlian photography, meditation and numerous other subjects. Clearly the group was stimulated by the presentations but also had read widely in the field beforehand. The only complaint I heard concerned the insufficient time allowed for discussion and questions which simply indicates how seriously interested the psychic-minded were in the subject matter of the conference. Bonne Hall deserves a tremendous amount of credit for having organized such a stimulating and rewarding weekend.

### OTHER REVIEWS

**FACTS, FRAUDS AND PHANTASMS** by Georgess McHargue. Doubleday and Co., Garden City, N.Y., 1972, 278 pages. $4.95.

Described on the jacket as "a survey of the Spiritualist movement," this volume is just that and a fine job too. Happily it overlaps the confines of Spiritualism to hark back to the anthropological bases for belief in spirits down through Greek oracles and French necromancers before tackling its official subject. Georgess McHargue takes a sensible and unbiased look at all the great names—the Fox sisters, D. D. Home, the ubiquitous Eddys, the late Eileen Garrett and even Harry Edwards—ending with consideration of the famous Bishop Pike séances.

The author is carefully neutral in her presentation of pro and cons, although the book carries rather more cons than some readers will like. She explains how supposedly ectoplasmic masses can be produced. Two points are particularly important—that ESP can explain many though not all "messages", and that the subconscious mind knows no right or wrong. This second point is important whenever a medium's true



character is given as evidence of authenticity. As McHargue points out, when in trance and at the mercy of the subconscious, the mediums practiced neither honesty nor dishonesty.

One problem in such an historical approach is that the writer is at the mercy of her sources. Miss McHargue is not the first to state that the planchette was invented by a French Spiritualist named Planchette in 1853. As popular researcher Thomas Tietze recently pointed out, this seems a remarkable coincidence in as much as planchette is French for "little board," which is what a planchette is. In his Encyclopedia of Occultism Spence gives the "French Spiritualist" explanation and I suspect is leading an entire generation of authors astray.

All in all, however, the book with its glossary, bibliography and index provides an excellent overview of Spiritualism, one that will be invaluable to the newcomer and useful if not always enjoyable to the veteran. — Diana Robinson.

**OBSESSION** by Arthur Guirdham. Neville Spearman, London, England, 1972. 184 pages. £2.10.

The possibility that psychic impressions may be a causative or complicating factor in neurosis and major psychiatric disorders has been a provocative topic for many psychologists, psychiatrists and parapsychologists. British psychiatrist Arthur Guirdham, who previously has written on religious aspects of the psychic, in this volume argues that these disorders may be due not merely to psychic impressions but to an actual and very real force of evil existing in the world.

Although my sympathies lie with Dr. Guirdham, I'm afraid this book is rather unsatisfactory. A major portion of it concerns psychological ob-

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sessions — compulsive acts, tics, night terrors, etc. In Guirdham's view these disorders are caused by the inner struggle of the psychic to ward off psychic and evil impressions. Most of the cases are drawn from the author's 40-year practice as a psychiatrist but I find it hard to believe that many of his patients suffered anything more than common neuroses. Many cases of "hypnophobia" night terrors of children are explained as due to interaction with this primal evil force and their own psychic disposition. Yet Guirdham presents no evidence that these children had psychic sensitivity, although he points out that they suffered from migraine, epilepsy or somnambulism which he claims are indicative of psychism. He also claims that women prone to Caesarean operations and children with minor deficiencies likewise are psychically disposed! But where is the evidence to back up such statements?

In cases where he notes that the parents or families of his patients suffered from similar obsessional problems, instead of coming to the obvious conclusion that an hereditary factor or unhealthy home environment is involved, Guirdham argues that the parents likewise were psychic — but again offers no evidence other than migraine or epilepsy. He cites some interesting cases of precognition among his patients but fails to show these are more common or differ from the psychic experiences reported by normally healthy people.

Despite the fact that Guirdham offers no support for his central thesis, the book does contain provocative material. He cites numerous cases of patients who became aware of personal, overwhelming evil around them — evil which was not the projected thoughts of the living or of the dead but a cosmic force in the universe. In a few cases psychic concomitants such as seeing an ap-

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parison accompanied this sense of evil. I agree with him that some such episodes cannot be explained within the framework of orthodox psychology.

But while other researchers have presented considerable evidence of psi factors in psychological problems, Cornelius fails to be convincing. — D. Scott Rogo.

**HIDDEN SYMBOLISM OF ALCHEMY AND THE OCCULT ARTS by Herbert Silberer, translated by S. E. Jelliffe. Dover Publications, New York, N. Y. 1971. 451 pages. $3.00 (paperback).**

First published in German in 1914 Silberer's book is the pioneering psychoanalytic treatment of alchemy and mysticism, antedating Jung's better known studies. The book begins with the 17th-Century text of a German Rosicrucian-Hermetic parable in which a narrator pursues a definite but unstated goal. On his quest he encounters a variety of symbolic persons, animals and locales culminating in the death of a bride and groom and their resurrection as a mighty queen and king with magical powers.

From a psychoanalytic perspective Silberer demonstrates that the parable concerns the narrator's psyche, his Oedipal conflicts, his regression to the womb and his desire for magical powers. Yet at the same time the parable can be given a mystical or anagogic interpretation in keeping with the basic principles of alchemy, Hermeticism and Rosicrucianism. The parable is then seen to be concerned with the religious life, spiritual purification and mystical union.

In his central chapter Silberer attempts to explain how a single set of symbols can sustain two apparently contradictory levels of interpretation. At no point does he attempt to reduce the mystical meaning to the psychoanalytic level but rather argues that both stem from introversion, Jung's term for sinking into one's self or withdrawing from the world. The author of the parable has employed symbols which refer not only to his individual psychic life but to the general introversion process and the potential of spiritual fulfillment. The mode of presentation of the book is diffuse and not helped by the mediocre translation. Despite these difficulties the book has much to say that is valuable. — Robert Galbreath

**SINGER IN THE SHADOWS by Irving Litvag. Macmillan Company, New York, N. Y., 1972. 281 pages. $7.95**

It all started in St. Louis in 1913 when two housewives, Pearl Curran and Emily Hutchings, worked a Ouija board and began to receive messages supposedly from a 17th-Century Englishwoman named Patience Worth. Soon Mrs. Hutchings dropped out and Patience became the exclusive property of Mrs. Curran. After a year or two John Curran took charge of the readings and for nearly a quarter-century kept a written record of all that came from the board — voluminous poems, plays,



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short stories, books and reams of conversation. These documents have been preserved by the Missouri Historical Society and form the basis for Litvag's book.

Patience's words first were made public when newspaperman Casper Yost devoted an entire page to her in the St. Louis Globe-Democrat in February 1915. Reader response was sensational and other articles followed. Magazine William Reedy of Reedy's Mirror (publisher of early poems of Sarah Teasdale, Vachel Lindsay and Edgar Lee Masters) capitalized on the Patience vogue by printing an article on "Decomposite Poetry" and later by publishing lengths of Patience material in his magazine.

Soon Patience was addressing pilgrimages of people through the Ouija board. Scientists and literary critics became interested. Distinguished scholar John Livingston Lowes, then teaching at nearby Washington University, was present at a Patience reading and wrote to her personally. Eventually Mrs. Curran gave up the Ouija board for direct contact, continued her public readings and inevitably went to Hollywood.

In 1916 Yost published a book about Patience which drew mixed reactions. James Hyslop of the American Society for Psychical Research dismissed Patience as a fake. Others were favorably impressed. Patience again made headlines when she had a baby — having forced the Currans to adopt a baby girl and name her Patience and thereafter advised on the child's care and wrote reams of poetry about her.

Patience's fame reached its peak in 1917 with the Patience Worth Magazine published by the Patience Worth Publishing Co. In 1917 five of her poems appeared in the *Anthology of Magazine Verse*, an annual edition of the year's best poetry edited by W. S. Braithwaite. That same

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year, however, while critic Agnes Repplier in *Atlantic Monthly* dealt a death blow to Patience's works and other "spook literature" which was proliferating everywhere. In 1928 a collection of Patience's poems had little sale and created no comment. By now Mrs. Curran was publishing short stories under her own name although she kept in touch with Patience until her death in 1937.

So who was Patience Worth? Litvag ends his account with a discussion of rational theories about her without coming to any definite conclusion. Fate readers, one would think, will view the entire phenomenon with great skepticism (so-called scientific investigation did in her own days). Enough of her poetry and prose is included in the book to make one fervently hope we never will suffer another Patience resurrection. — *Ann Cecile Carpenter.*

I must dissent with Dr. Carpenter's cursory dismissal of the Patience Worth phenomenon which is recognized by many as one of the classic cases in psychic research. Dr. Walter Franklin Prince, pioneer American psychic researcher, wrote in 1927, "This is the most important known case of its kind." His full-length study of Mrs. Curran, *The Case of Patience Worth*, was reissued by University Books in 1964 — *David Techter*

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**THE ROOTS OF COINCIDENCE by Arthur Koestler. Random House, New York, N.Y., 1972. 158 pages. $5.95.**

Arthur Koestler, best known for his autobiographical *Darkness at Noon*, has been a foreign correspondent, novelist and teacher. Now, in five brief chapters, Mr. Koestler takes us on an excursion into parapsychology.

In the chapter entitled "The Perversity of Physics" the author finds evidence for parapsychology in the


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assumptions of theoretical physics. For example, some physicists predicted the existence of the neutrino, a subatomic particle, some 20 years before it was proven to exist. Koestler's basic point is that physics uses such assumptions to carry on its work of explaining the universe.

Another chapter tells us about Austrian biologist Paul Kammerer, who kept a diary of extraordinary coincidences which happened to him. Dr. Kammerer's conclusion from this record was that "coincidences, whether they come singly or in series, are manifestations of a universal principle in nature which operates independently from physical causation." Kammerer considered such manifestations as fundamental as the laws of physics though as yet unexplored.

In a long chapter on "Seriality and Synchronicity" Koestler discusses the views of Freud, Jung and others towards parapsychology, drawing on widely divergent views in his search for an ultimate unity. Koestler agrees with H. H. Price that "parapsychic research is one of the most important branches of investigation which the human mind has undertaken."

Koestler closes by stating, "The limitations of our biological equipment may condemn us to the role of peeping Toms at the keyhole of eternity. But at least let us take the stuffing out of the keyhole, which blocks even our limited view."

This somewhat complex volume is a book that dares us to think. —Paul [illegible]

ALSO NOTABLE

**THE COMPLETE BOOK OF DOWSING by Robert W. Pelton, G. P. Putnam's Sons, New York, N.Y., 1972, 236 pages. $4.95.**

This book is a detailed how-to-do-it manual on [illegible] [illegible] telegrams and more and on the [illegible] of [illegible], pendulums and [illegible].

**GAZETTEER OF BRITISH GHOSTS by Peter Underwood, Souvenir Press, London, 1971, 204 pages. £1.95.**


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**THE SEARCH FOR A THEORY OF MATTER** by [illegible], McGraw-Hill Book Co., New York, N.Y., 1971, [illegible] pages, $[illegible].

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**THE [illegible] BOOK OF FATE AND FORTUNE** by [illegible], Arco Publishing Co., New York, N.Y., 1971, [illegible] pages, $[illegible].

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**ON THE NATURE AND ORIGIN OF LIFE** by [illegible], McGraw-Hill Book Co., New York, N.Y., 1971, [illegible] pages, $[illegible].

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**[illegible]** by Ruth White and [illegible], Neville Spearman, London, 1971, [illegible] pages, £[illegible].

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**THE [illegible] HANDBOOK** by [illegible], J. B. Lippincott Co., Philadelphia, Pa., 1971, [illegible] pages, $[illegible] (paperback).

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**HOW YOUR MIND CAN KEEP YOU WELL** by Roy Masters, Foundation of Human Understanding, P. O. Box [illegible], Los Angeles, Calif. [illegible], 1971, [illegible] pages, $[illegible] (paperback).

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# Report FROM THE Readers

A CHECK ON MARC REYMONT

The recent controversy surrounding Marc Reymont has come to my attention. Since I have kept records on predictions for the last few years I believe this controversy can be settled scientifically.

The method I use is to write down the date a set of predictions was made, the name of the psychic who made them and the particular publication which printed them. This allows us to take a look at Marc Reymont's record.

On December 15, 1970, he wrote these in the *National Enquirer*:

(1) Mayor John Lindsay will defeat Richard Nixon in the 1972 presidential elections.

(2) Vice-president Agnew will never again hold a significant national political office.

(3) America will be out of Vietnam by October or November 1971.

(4) American troops will become involved in Latin America in the spring of 1971.

(5) A weird kind of shakeup will occur in the FBI either in late 1970 or early 1971.

(6) There will be a major train wreck in Indiana about the middle of January, 1971.

(7) An American ship will be involved in an international incident with Russia in February, 1971.

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Of these seven predictions only the last two may yet prove out.

Next we have Marc Reymont featured in the issue of *Midnight* dated February 22, 1971:

(1) Jackie and Aristotle Onassis will adopt a red-haired girl who will be very young, possibly only two or three years old.

(2) Tom Jones will fade from the limelight and lose his television show.

(3) Trouble for Dean Martin will occur when police pull in his eldest son, possibly for drug abuse.

(4) In a particularly harrowing auto accident Paul Newman will narrowly escape death.

(5) Johnny Carson, host of the popular "Tonight" show, will quit in the fall of 1971.

(6) John Wayne will make one last movie, then abandon Hollywood after a bout of illness.

On this set of predicted events, all supposed to take place in 1971, only the one on Tom Jones is a hit.

From Reymont's past record it seems to me he may as well stay out as a prophet.—[illegible], [illegible] Island, B.C., Canada.

A MODERN RUNESTONE?

I note in the March and June 1972 issues of Fate that again what is thought to be the first authentic evidence of Viking contact with the continental United States (a runestone) has been found. It's not the first time nor the first stone.

It is strange that the Vikings never made their runes in the same fashion in America as they did at home. Could it be that they were influenced by the language of the new country?

The stone pictured in your March issue is extraordinary in many ways. The runic-modern system used to date [illegible] [illegible] this one is dated. There is no question about that. The date reads "[illegible] [illegible]" (year [illegible]). That is a time that even a rune-



maker who dated a stone would not have been likely to use Christian chronology. Besides, the idea of putting 10 and [illegible] together to get one thousand and the choice [illegible] as [illegible] influence. The [illegible] for year is 19th-Century Swedish.

The name [illegible] is unknown in Norse and I can't see that such a name could have been popular anyway. It could only have been pronounced [illegible] which in Old Norse [illegible] about what it means in today's English.

The text of the stone reads [illegible] (which is bad language) and [illegible] only [illegible] [illegible] half [illegible]. Line [illegible] spells [illegible] [illegible] — "[illegible]" — with an [illegible] instead of a [illegible], a bad mistake. It shows modern pronunciation. In fact, the main characteristic of the inscription is that its mistakes are modern in nature.

The medieval variant of the runic alphabet (a "[illegible]" developed during the 12th Century) was commonly used in Sweden until the beginning of this century on such objects as rustic words and calendars. It is well known that a great many of the Swedish immigrants in America in the 19th Century, especially the uneducated ones, were just as familiar with these traditional runes as with the Latin alphabet used by the upper class and taught in schools. (I myself learned runes before I was taught Latin letters.)

What a coincidence that the American runestones are inscribed with some sort of late medieval variant and very uncommon Scandinavian language — which a lot of immigrants but no Viking could have done!

It is true that the Vikings came to America but that they did not make the stone is beyond doubt. — [illegible] [illegible], [illegible], Sweden.

THE CHRISTIAN ETHIC

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mailto concerning Dennis Wheatley's recent talk on the dangers of witchcraft and black magic (October 1972 FATE) it occurred to me that you might be interested in Wheatley's own words in a letter to me dated July 27, 1972.

"You will be glad to know that recently there has been the beginnings of quite a considerable revival here among the young, in the majority of cases not a return to the established church but more generally to Christian principles and I have great hopes that this will continue and increase. It may interest you to know that at long last the Church of England is now taking an active interest in countering the activities of satanists and the spread of witchcraft cults. Only a few weeks ago I was invited by my old friend the Bishop of Peterborough to address 150 of his clergy on this subject as the majority of them know so little about it, but this movement is obviously also all to the good."

His last sentence refers, of course, to the incident Mr. Fuller discussed in "I See by the Papers." — George Wagner, Fort Thomas, Ky.

PSYCHIC PRIEST DIES . . .

On February 8, 1972, the Rt. Rev. Msgr. Don A. Loning died. FATE published a story about him in the September 1966 issue ("Texas Priest Uses ESP" by Bill Short).

Father Loning of the Church of St. Paul in Mason, Tex., was loved and highly respected by everyone. He had wonderful occult powers and his prayers for others (regardless of religious affiliation) were always answered.

I thought FATE readers would like to know that he has gone on to a better place. — Mrs. William Spencer, Seligman, Ariz.

THE IMPORTANCE OF BEING HONEST

I wish to comment on two letters



published in your August 1972 issue concerning the Rev. William Brown of Toccoa, Ga. I do not know him but I am in sympathy with his work since I myself am an absent spiritual healer.

The writer of the first letter, Virginia Wiberg, told the Reverend Brown the truth about herself and was wonderfully blessed. The second writer, Mary [illegible], admits to telling him an untruth about her eyes; she received nothing.

This work is not "play." We are completely sincere and honest and we expect others to be the same. Also it is not we who heal. Healing is the prerogative of our Heavenly Father.

I have only this to say to all who request help from healers: be honest. You'll get better results. — Laura Jackson, Philadelphia, Pa.

CHANGING DATES

In a letter in "Report from the Readers" published in the July 1972 FATE Dee Watt expressed confusion regarding birth dates and astrological signs. The reason for changes in the dates which correspond the signs is that the time that the sun or any other heavenly body enters a sign varies. For instance, in 1972 the sun entered Sagittarius on November 22 but 40 years ago (in 1932) it entered Sagittarius on November 23. A person born on or near these dates is said to be born on the cusp and would reflect characteristics from Scorpio as well as Sagittarius.

The moon sign is always a strong influence too. For instance, a child born 30 years ago would have Libra as a moon sign and would find that many Libra characteristics would fit, as well as those of Sagittarius and Scorpio.

The exact positions of the planets are calculated astronomically and published in ephemerides for each year. It takes a little astrological

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and worthwhile, often not recognizing their "something in the Mysteries," perhaps because it is so foreign and so alien to all they have been taught.

Today there are few great teachers and fewer genuine schools where one may search. Is it any wonder that without guidance many young persons go astray? Instead of crying about their denial of modern religion and insisting they be "brought back" to the churches, perhaps we should find out what they are looking for and attempt to aid them in their quest.—*M. Elizabeth Barry, Escondido, Calif.*

REPORT FROM RUSSIA

My UFO sighting might not be of more than passing interest except that it took place in Russia—and I think you may not have many reports from there.

On a tour of Europe we were on the one road that leads from Berlin through Warsaw, Brest, Minsk and Smolensk to Moscow. (Napoleon and Hitler took it and didn't get there but we did!)

Beyond Smolensk, the road leads through silver birch forests all the way to Moscow. On this road at [illegible] P.M., May [illegible], 1972, my husband and I saw a UFO on our left—that is, to the north of our bus. We had a clear view of the bright orange-red UFO, larger than a star or planet and quite different in appearance. It flew alongside our coach for at least a minute, then it seemed to switch to half-light and a second later it blacked out, no longer to be seen. We [illegible] the craft was on [illegible] [illegible], watching the unusual sight of a European coach carrying 30 people along the Moscow road where there is no traffic except a few lorries—no passenger cars nor coaches.—*Judith Gee, London, England*

(Continued on page [illegible])

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